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The Living Church

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ST. TIMOTHY'S SCHOOL, the scene of Arthur Stanwood Pier's serial story, "Harry Harding's Last Year," now running in *The Youth's Companion*, is said to be only another name for St. Paul's School at Concord, N. H., where many of our clergy have received their preparatory education.

FEW PEOPLE realize to what extent the great dream of a Pan-American Railway has already been realized. For many years it has had the approval of such practical men as Andrew Carnegie, A. J. Cassatt, and Senator Davis. A permanent comission has long been in existence and has made valuable reports, and, with the coöperation of the various South American Republics, missing links in the chain of this great system are building all the time. In the April *Scribner*, Charles M. Papper, a member of the commission, gives a most stirring account of this dramatic project and vividly pictures the rapid progress of the work, with a full belief in the near approach of the day when New York and Buenos Ayres will be connected by one continuous railway.

IN ALL THE lives of the sainted followers of Christ we find prayer has been the great weapon whereby they have fought so good a fight and through which they have been made more than conquerors.—*Maria Hare.*

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Editorials and Comments

The Living Church

A Weekly Record of the News, the Work, and the Thought of the Church.

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THE FAITH presses upon man his noblest desires as obligations, and makes their attainment possible by the gift of the Spirit.—*Brooke Foss Westcott.*

EASTER AND GALILEE.

IT is within the range of most Christians' experience, to find that their outburst of Easter enthusiasm exhausts itself. Faith may not actually wane, but it loses its alertness. Devotion may not altogether vanish, but it sinks down a little, perhaps inevitably, and will need to be tended, nursed, revived, strengthened.

The apostles were dealt with by their Lord, with apparent expectation upon His part that they would greatly need His help and guidance, as they passed out from the excitement of the first Easter Day. The angel who had announced the resurrection in short eager sentences, "Come—see—go quickly—tell," added, with quiet deliberation, "Behold, He goeth before you into Galilee; there shall ye see Him; lo, I have told you."

Our Lord's appearance to His apostles in Galilee carried the knowledge of His resurrection beyond the scene of its first disclosure, and typified the universal application of the Gospel of the Resurrection.

Not the Holy City alone, but Galilee as well! Christ was risen for the whole world. No one community, no one type of men, no single age in the march of humanity, was to be permitted to lay exclusive claim to the Risen Lord. He was to be everyone's Risen Lord, in desire at least. The angel's message, "before you into Galilee," sounded therefore a note of catholicity. A little later our Lord Himself made this even more explicit, when to the same apostles He said, "Ye shall be witnesses unto Me, both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth."

Again, this appointment in Galilee tested the faith of the apostles. A three-days' journey: would they take the trouble; would the enthusiasm of their devotion hold out, now that the first impulse of their Easter joy had exhausted itself?

The transition for the apostles from Jerusalem to Galilee, how like for us the transition from Easter Day to the humbler Sundays which follow! "Before you into Galilee"; and many Christians, alas! reply with a shrunken devotion which has given the Sunday that follows Easter a name which we might well resent: Low Sunday!

Once again, amid the quiet scenes of Galilee, on the very spot where He had first called them, Christ sought to unfold to His apostles, if they would hearken, the full scope and the hidden power of the Easter fact. There they might learn from Him, concerning the resurrection, its message of absolution for the fallen, its gift of help for those who seek deliverance from the power of sin, its dower of obligation upon the baptized to carry the tidings to remotest regions, and to every soul for whom Christ died and rose again.

To unfold this, Christ drew His apostles to the quiet of their beloved Galilee, and to the seclusion in which meditation and reflection thrive. He could not adequately disclose it among the crowds that thronged the Holy City. "Before you into Galilee": how in every way the message is for us. Blessed, indeed, are they who in the after-Easter days tarry faithfully and patiently with their Lord, to learn from Him His will concerning themselves, as disciples and heralds of the resurrection.

B.

IF THOU art living a righteous and a useful life, doing thy duty orderly and cheerfully where God has put thee, then thou art making sweeter melody in the ears of the Lord Jesus Christ, than if thou hadst the throat of a nightingale; for then thou in thy humble place art copying the everlasting harmony and melody which is in heaven.—*Charles Kingsley.*

THE VIRGIN BIRTH PROVED BY THE RESURRECTION.

IT is probable that every clergyman has at some time come into close contact with one or more laymen of a type of mind which cannot accept the doctrine of the Virgin Birth. Courteous, apologetic, exceedingly careful in speech lest they give unnecessary offense, these men seem to be; but their ideas are fixed and they regard the subject as a closed question. Huxley's dictum on the matter, in a private letter to the Dean of Wells, under date of April 27, 1877, afterward quoted by permission and scattered broadcast in Canon Gore's *Incarnation of the Son of God*, should be known to them. Professor Huxley said:

"I have not the slightest objection to offer *a priori* to all the propositions in the three creeds. The mysteries of the Church are child's play compared with the mysteries of nature. The doctrine of the Trinity is not more puzzling than the necessary antimonies of physical speculation. Virgin procreation and resuscitation from apparent death are ordinary phenomena for the naturalist. It would be a great error, therefore, to suppose that the agnostic rejects theology because of its puzzles and wonders."

Huxley goes on, then, to tell why the agnostic does reject theology, and his reason seems to be the same as that of the type of laymen referred to. This type of mind is an exceedingly difficult one to penetrate unless, like Huxley's, it occurs in connection with great powers of expression. Its point of view is usually hard to assume, its grasp of the facts not at all easy to measure. A veil of courteous unwillingness to discuss the subject at all, a polite and regretful silence as to the whole matter, baffles the earlier efforts of the observer. But when, at last, the silence is broken, the veil dropped, the attention of the skeptic seems always concentrated on the direct as distinguished from the indirect evidence, and his conclusion that he cannot believe the doctrine of the Virgin Birth is found to depend upon his conclusion that the direct evidence is insufficient. Of course such a mind suppresses the qualification "direct" as applied to the evidence, because to it there has always seemed no other kind.

Now the direct evidence for the doctrine is of a kind which is overwhelmingly conclusive to a man of faith; but we should not conceal from ourselves that to a man who has not yet acquired faith, it must seem defective. It consists, crudely stated, of the word of a woman and of a voice from heaven. The fact that the woman was one whom many millions would believe above all the children of men, has no force for the man in whom faith has not yet sprung up. Perfectly sincere and credible women have sometimes been mistaken. The fact that the voice was the voice of God, weighs nothing with such a man. To one who has not yet acquired faith in the existence of a Divine Voice, statements attributed to that Voice have very little interest. A little thought will thus show that the direct evidence, the testimony to the doctrine depends for its force upon a previous attitude in the believer. To millions in that attitude the testimony has been, as said, overwhelmingly conclusive. To one not in that mental attitude, the testimony vanishes away. It does not exist.

The whole doctrine, therefore, is by its nature referred forward or backward to something else for its verification. There must exist something else which, if it be true, proves this doctrine without further question or examination; while, if it be false, this doctrine falls to the ground at once. It is worth note that the fundamental Christian doctrines, unlike those of all other religions, are merely statements of fact, concrete events which did or did not happen. They are not matters of opinion, ways of looking at things, or philosophies of life. They are actual, concrete, historical events which really happened, and then Christianity is true beyond peradventure and whether we like it or not; or else they did not happen, and then, past all peradventure, Christianity is false and there is nothing more to be said about it except that we are, beyond all men, most miserable. These facts are interlocked one with another as no facts in literature were ever interlocked, so that we are compelled to go back to actual life, where they came from, to find a parallel. They are interlocked one with another, as the ordinary affairs of every-day life are interlocked, so that if any one of them can be proved to a certainty, others necessarily follow: for without them, the one which we know to be true would be impossible.

This is such a commonplace in theology, and is so often forgotten in popular discussion, that it really ought to be stated frequently, for it sends a breath of common sense across religious argument as the opening of a window sends a breath of fresh air through a close room. It is such a commonplace in theology that one really feels apologetic for mentioning it, as one would feel apologetic for calling attention to the Multiplication Table in a discussion on quaternions. Everybody knows it. It is probable that there never was a theologian to whom it was not taught. It is probable that there does not now exist an educated Christian who would not affirm it. But because we refer to "doctrines" instead of to events, and "dogmas" instead of to facts, our discussions seem to lose sight of it, and a man who, on seeing a footprint, would be ashamed to deny that there had been a foot, seems to have no mental difficulty in affirming a doctrine and failing to affirm another which is rigidly interrelated with it by the laws of necessity.

If all this seem rather a large introduction to that elementary statement of theology that the doctrine of the Virgin Birth depends, for its final verification, upon the verity of the Resurrection, the apology is that some do not understand theological language. The simplest truths, if couched in technical theological phrase, cease, for such persons, to be self-evident. It is so with those, or most of those, who fail to grasp the doctrine of the Virgin Birth. Seeking direct proof and failing to find any satisfactory to themselves, and failing also to realize that they are dealing, not with vague and verbose speculation, but with a train of interrelated facts which either did or did not once happen in this concrete world of ours; failing to find and realize these things, they very naturally fail to believe the doctrine. The apostles seem to have found the same difficulty during the earlier portion of their association with our Lord. So long as they had only the direct evidence, we do not find that they worshipped Him.

But the Resurrection threw a flood of light backward over all the previous event. If Christ rose from the dead, then He was the Son of God, and the doctrine of the Virgin Birth was at once established, the direct evidence serving only as a guide. Indeed it would have been established if there had not been one scintilla of direct evidence or testimony concerning it. The facts are interrelated past separation. If a certain man on his death-bed were to produce conclusive evidence that he was the son of a great king, the fact that that great king was his father would not require separate proof or need independent testimony to establish it. On the other hand, if the Resurrection did not occur, the doctrine of the Virgin Birth becomes not only unproved but immaterial. Who would care—we would speak reverently but plainly—who would care, in the vast despair which would then envelope us, whether it were true or not? If true, it could only prove that God had done much to save us but had not succeeded. If untrue, it would be lost sight of in a blackness of great darkness to which it could add only one further imperceptible shade of gloom. If Christ be not raised from the dead we are of all men most miserable. But if Christ be raised from the dead, then the problems of unbelief are solved, the knotted coils of difficulty drop apart, and doctrine after doctrine, miracle after miracle, event after event, the partly proved, the not-quite proved, the almost proved claims of Christianity, range themselves in orderly certitude, until men wonder at their unbelief and find themselves with a calm and settled conviction, which it is almost a surprise to hear other men call "Faith."

Z.

THE editorial circle of THE LIVING CHURCH is saddened by the death of the Rev. Edward W. Worthington, rector of Grace Church, Cleveland, from pneumonia as announced on another page. Mr. Worthington is the writer of the devotional introductions to the editorial columns, signed B., which appear each week, and has for some years been a valued editorial writer and reviewer of devotional and other literature.

He was one of the holiest and most devoted of priests, beloved and revered far beyond the range of his parochial activities. A pronounced Catholic Churchman, he was so respected and trusted by those of other schools of thought, that he has been chosen to several General Conventions as a deputy from the old Evangelical diocese of Ohio, and has been an assistant secretary of the House of Deputies during several Conventions. None among the membership of that House was more trustworthy in his attitude toward questions that came before it for determination, and he was invariably on the side of the highest ideals. He never "trimmed" in deference to popularity, nor voted that to be "inexpedient" which he knew to be right.

Our editorial staff has of late been singularly afflicted. Mr. Worthington's death follows shortly upon that of the Rev. Francis H. Stubbs, another valued reviewer, whose opinion on

works of philosophy and religion was always an intelligent one. The editor-in-chief is himself a victim of nervous prostration caused by the never-ending pressure of work, and will, for some weeks be unable to resume his editorial duties; while the protracted illness of his chiefest counsellor, Bishop Nicholson, has been seriously felt by him, in the withdrawal of an almost daily companionship with its welcome opportunity for the interchange of views.

For this His servant whom Almighty God has just called into the higher service and blessedness of the life of the redeemed beyond the grave, may His holy Name be praised; and may a full mead of light, refreshment, and rest be vouchsafed to him!

THE most notable commemoration of Good Friday among the Protestant bodies that has come to our notice, was held in Hartford, Conn. It was called the "Service at the Cross," and was held during the three hours from 12 o'clock noon to 3 o'clock. A brief meditation upon one of the Seven Words from the Cross was given by each of seven ministers, representing Congregationalists, Baptists, and Methodists. There was elaborate music, solos being sung by different local celebrities.

The devotional keeping of Good Friday is certainly to be commended, although the one noted was made more of a festival occasion than seems appropriate. The danger lies in its becoming a fashionable fad, instead of a time of deep devotion.

FROM nearly all of the dioceses from one end of the country to the other, reports have reached us of large attendance on the closing services of Lent, and especially on Good Friday. The service of the Three Hours' Agony was very generally observed, and with very large attendance. It is impossible to find space for the details of all these services, but it is gratifying to record the fact that the season of Lent was to all appearances, one of real profit to individuals, and an indication of quickened devotional life in the Church.

THE Editor-in-Chief of THE LIVING CHURCH has suffered a physical collapse, and a rest of some weeks is absolutely necessary. As it is best for him to give up all business cares, correspondents will kindly forbear addressing him on subjects purely personal. The business of the office will, of course, be attended to with promptness as heretofore, but the Editor's individual work must be suspended for a short time only, we hope.

THE POWER OF THE CROSS.

It was on the 21st day of September, in the year of our Lord 1558, at the convent of Yuste, in Spain, that one commonly knwon in history as Charles V., departed this mortal life. He had been in his time Emperor of Germany, King of Spain, and also ruler of the Indies, Naples, and the Netherlands; the most powerful monarch in Europe. Resigning all those crowns, however, in the year 1555, he withdrew to a monastery of the Jeromites, near Placentia, and tarried there in seclusion till he died. Let us hear after what manner the Great Emperor of this world bade it farewell. It was towards two in the morning of St. Matthew's day, the feast of that apostle who for Christ had forsaken wealth as Charles had forsaken imperial power. The Emperor feeling the last moment at hand, asked for a crucifix, which he had long kept in reserve for that supreme hour. Receiving it, he for some moments silently contemplated the Figure of the Saviour, and then clasped it to his bosom. Those who stood nearest to the bed heard him say quickly, as if replying to a call, "*Ya voy, Señor,*" "Now, Lord, I go." As his strength failed, his fingers relaxed their hold on the crucifix, which the Primate took and held up before him. A few moments of death-wrestle between soul and body followed; after which, with his eyes fixed on the cross, and with a voice loud enough to be heard outside the room, he cried, "*Ay, Jesus,*" and expired.—*Morgan Dix.*

ALL EXTREME sensitiveness, fastidiousness, suspicion, readiness to take offence, and tenacity of what we think our due, come from self-love, as does the unworthy secret gratification we sometimes feel when another is humbled or mortified; the cold indifference, the harshness of our criticism, the unfairness and hastiness of our judgments, our bitterness towards those we dislike, and many other faults which must more or less rise up before most men's conscience, when they question it sincerely as to how far they do indeed love their neighbors as Christ has loved them. He will root out all dislikes and aversions, all readiness to take offence, all resentments, all bitterness, from the heart which is given up to His guidance. He will infuse His own tender love for man into His servant's mind, and teach him to "love his brother as Christ has loved him."—*Jean Nicolas Grou.*

THE ANSWERED PRAYER.

The artist sadly at his easel stood,
His head was bent, and listless fell his hand;
What use to paint, the picture is not good,
It needs the touch that I can not command;
The touch of genius, of inspired hope,
That comes unsought, and makes a picture live;
That vital impress glowing like a flame—
The happy stroke a Raphael's brush might give.
Ah! to have been a Raphael—that were life!
To feel the flush of power, the conscious ease,
Of one who knows his genius can impart
The glory of the vision, that he sees.
He would have made this head of Christ less sad,
To save a world must be a joyous thing!
But I have only pictured here, the pain
Of man's ingratitude, the bitter sting.
The triumph of the victory I would give,
The hope foreshadowed, that exceeds my skill;
The exaltation, too, is absent here,
I cannot grasp it, struggle as I will.
And how I've labored, through long nights and days
To reach my ideal of that holy face,
But these sad eyes are only full of woe,
Poor human woe, that I would fain erase:
The griefs, the disappointments of the years,
That I have striven for what might not be,
This I have put into the Master's gaze—
This and this only, now looks forth at me.
Yes, it is vain, I see it plainly now,
How dared I hope to make the Christhood clear,
I, with soul centered upon worldly things—
With self so large, and earthly fame so dear,
And yet at times I seemed to feel—
His very presence. Once I dreamed He stood
Close at my side, and, bending low,
Looked at the face, and said "the work was good."
Ah! if I could believe that dream. What happiness!
What might I not achieve! create—
I yet might conquer as Murillo did,
No task I think would ever seem too great.
Murillo! he was poor, and friendless, too,
And how he triumphed! what high honors came.
Surely the Lord had blessed his years of toil,
Had crowned his labors with success, and fame.
The artist sighed, and laid his brushes down,
Then with a sudden impulse bowed his head,
And prayed the Christ that "He would send some sign—
Some word of hope that might be easily read.
When, lo! as if in answer, came a knock—
And turning with an eager glance he saw
The slender figure of a pale-faced child,
Pausing irresolute at the open door.
A child of poverty, and want she stood,
With pleading eyes uplifted to his face;
Ragged, and worn, and yet possessed of charm,
The subtle witchery of unconscious grace.
A child of Italy, not native born,
But with the solemn eyes, the wistful look,
Eyes of the hue of acorns touched by sun,
And lympid clear as any mountain brook.
"What is it, little one!" the painter asked,
Moved by the pathos, that he knew so well—
That old pathetic tale of woe, and want,
Too hard it seemed for childish lips to tell.
"Oh, sir, I came," the little girl replied,
"Because we have no money to buy bread,
There's six of us at home, and mother's ill.
She cannot work, and father he is dead.
"And is there none to help," he gently asked,
"In all this town, no friend whom you might call?"
"No, sir, we have no friend except the Christ;
My mother says He is the Friend of all."
"You know the Christ," she said, then silent stood,
As her quick glance upon the picture fell.
Lost in profound and happy wonderment,
Too deep for words, which pleased the artist well.
Nearer, and nearer to the face she drew,
Her small hands clasped, her eager eyes aglow;
Then suddenly she cried, "That is the Christ.
Oh, sir, that is the Christ I know!"
"How do you know, my child?" the painter asked,
For he could scarce believe the wondrous test;
The little girl was silent for a while,
Then, looking up, she pointed to her breast.
"I know, because I feel it here," she said,
"There's something tells me it is surely He—
No other face has ever looked like that,
So kind, and yet so sorrowful at me."
The artist's eyes grew dim. A happy mist
Rose o'er his soul like a refreshing dew,
A little child had recognized his Christ,
The work was good. At last his spirit knew.
This was the Master's answer to his prayer,
This was the recompense of toil, and pain,
The sacred praise, that fell from guileless lips,
What higher crown could genius hope to gain!

FELIX CONNOP.

TO BRING MEN up to their best, we must call them to the highest.—*Bishop Brent.*

RELIGIOUS EDUCATION OF THE CHILDREN OF WEALTH

Meeting in their Behalf

LEGACY TO THE S. S. J. E.

Confirmation in Prison

A SPEECH BY LORD HALIFAX

The Living Church News Bureau
London, St. Richard of Chichester, Bp., 1906

A DRAWING-ROOM meeting has been held under the auspices of the Council for the Religious Education of the Children of the Wealthier Classes at London House, the Bishop of London's official town residence in St. James' Square, under the presidency of his Lordship. The Bishop said that they had been called together at that meeting to help on what was, he thought, one of the most important movements in the diocese. Some of the clergy had in different ways met with evidences, which it was impossible to disregard, that the children of the rich were worse off in the matter of religious education than the children of the poor. When the former had come to be prepared for Confirmation it was discovered that many of them had scarcely any knowledge of the Bible or of religious subjects. The Headmaster of Eton had said that he considered that, on the whole, 77 per cent. of the boys that came to him had been practically without any religious instruction in their homes. Many of the young, both boys and girls, seemed to break with their religious associations at ages varying from seventeen to twenty-two, and when the reason was inquired into, it was found that they had never been taught the ground-work of their faith. The moment that temptation or the influences of scepticism were brought to bear upon them they gave up religion altogether. He (the Bishop) felt very strongly that something must be done to help in the education of the children of the rich. There were lying in his house 10,000 signatures from the parents of poor children in support of the demand for religious education. He should like to have 10,000 signatures from the parents of the West End of London making a similar demand. It was impossible to exaggerate the seriousness of the present condition of things. The Bishop thought that the ignorance of which he spoke was in some cases due to sheer carelessness on the part of the parents, who left the religious education of their children to nurses and governesses. Another cause of the neglect was the unsettlement of mind of many of the young mothers in society. Still another cause was, undoubtedly, the love of comfort and social enjoyment to which some of the mothers gave themselves up. But many young mothers were looking for the help of the Church in promoting the religious education of their children, and it was this consideration which had led to the formation of the Council by which that meeting had been called. The Hon. Mrs. Arthur Lytleton (who supervises the Woman's Pages in the *Guardian*) and the Bishop of Kensington also made some remarks.

Miss Ada Hull, of Hayward's Heath, Sussex, recently deceased, left by her will £500 to the Society of St. John the Evangelist, Cowley St. John, Oxford, for their mission work; and £500 to the Sisterhood of St. John the Baptist, Clewer.

A Confirmation was held by the Bishop of Exeter the other day under particularly noticeable circumstances—namely, in Dartmoor Prison, at Princetown, near Tavistock, South Devon. There are at present over a thousand convicts at Dartmoor, and twenty-five of their number were confirmed on this recent occasion. The Plymouth *Western Morning News* thus describes the scene:

"Every seat in the body of the chapel and the gallery was filled with convicts of all ages, almost every one attired alike in the sombre prison garb. Here and there was a man in a dark suit, a sign that he had entered on the last year of his term of imprisonment. In the centre portion of the gallery were the choir, a body of stalwart men, who sang lustily and heartily, and evidently greatly enjoyed the service. A fine organ was played by one of the convicts, who was at one time a professor of music, and his accompaniments showed that he had lost none of his skill. The service commenced with the hymn 'Soldiers of Christ, arise.' When the opening bars had been played over by the organist, the vast congregation of men rose to their feet, and joined heartily in the singing. The candidates occupied seats in the front of the chapel, close to the altar rail, and at some portions of the service they stood up, prominent amongst their fellows, in their declaration of faith and their expressed desire to live a new and nobler life. The other prisoners, many of them with longing looks, eagerly watched this impressive rite, and listened attentively to the addresses which his Lordship delivered both before and after the laying on of hands."

The 309th anniversary of the foundation of the Whitgift Grammar School and Hospital at Croyden, which was celebrated last Thursday week, was a red-letter day in the history of that noble foundation. The present successor of Archbishop Whitgift (who was present on Founder's day for the first time since his accession to the Primacy) formally opened the splendid additions to the old buildings of the Grammar School, which have been made at a cost of £18,000. The Primate also preached at the customary commemoration service in Croydon parish church, where is John Whitgift's tomb; and presided at the annual dinner of the aged inmates of the Whitgift Hospital.

The *Times* states that the Episcopal Synod of Argyll and the Isles met at Oban, on Wednesday last, to elect a Bishop of the diocese in the room of the deceased Dr. Chinnery-Haldane. The Dean of the Cathedral presided, and there were present twelve clerical representatives and one representative by proxy and fourteen lay representatives. The Dean (the Very Rev. Charles Pressley Smith) and Canon Reginald S. Mitchell-Innes (rector of Christ Church, Glasgow, and Canon of St. Mary's Cathedral) were nominated. Eleven clerical and five lay representatives voted for the Dean and two clerical and nine lay representatives for the Canon. Two of the lay supporters of Canon Mitchell-Innes were declared disqualified, and intimated an appeal to the College of Bishops or, with consent, to the Primus. Further steps in the election were adjourned for a month.

Dr. Paget, the new Bishop Suffragan of Ipswich, spoke at the recent annual meeting of the new Hospital for Women in London, held under the presidency of Mrs. Humphrey Ward. The *Daily News* comments thereon as follows:

"The annual meeting of a hospital is not usually characterized by such a flood of persiflage as that which Dr. Paget, with many winning compliments, directed at Mrs. Humphry Ward, who presided on behalf of the new Hospital for Women. Dr. Paget suggested that possibly the annual meeting might enter into the next novel, and he justly retorted upon *Robert Elsmere*, without mentioning the book's name, by remarking that when Shakespeare undertook to portray 'let us say, a country clergyman,' we are surprised to find a person whom we have never met, and whom, perhaps, we do not expect to meet."

No one, added the *Daily News*, enjoyed this little thrust more than Mrs. Humphrey Ward herself.

Lord Halifax was last Thursday night almost as much of a hero in the eyes of the nation and the empire as Lord Milner himself, in the notable part that he played in the counter move of the House of Lords to the action of the House of Commons in passing a resolution of implied censure of Lord Milner. In the presence of a crowded House—such as had not been seen in the Gilded Chamber, except at the opening of Parliament, since the historic occasion when the Lords threw out Mr. Gladstone's Home Rule Bill—Lord Halifax moved a resolution expressing high appreciation of Lord Milner's services to the Crown and the Empire while he was High Commissioner for South Africa. A hearty cheer greeted the noble Viscount when he rose from his seat to propose his memorable motion. The Parliamentary correspondent of the *Standard* gives us the following word-picture: "The motion to do honor to the late High Commissioner was in the name of Viscount Halifax, a quiet gentleman, with ascetic features framed in a grey and pointed beard—a man with the calm and the face of an Arab sheik. He sat on a corner of a crimson bench below the Opposition gangway." One specially effective feature of Lord Halifax's speech was his appeal from Philip drunk to Philip sober, in allusion to Mr. Winston Churchill, the young Under Secretary for the Colonies, by a quotation from one of the Under Secretary's own speeches in eulogy of Lord Milner. Just at this juncture Mr. Churchill appeared in the House, standing to one side of the throng by the Throne, and as he listened to this quotation it was noticed that a flickering, thin smile came to his lips. A long debate followed the introduction of the motion, in which the Archbishop of Canterbury and the Bishop of Hereford took part—the Primate supporting the motion and his Suffragan opposing it in a bitter partisan speech. Ultimately it was carried by an overwhelming majority amid Opposition cheers. The majority included three other Prelates besides the Primate, namely, the Bishops of London, Oxford, and St. Albans. The Bishop of Hereford, who was the only other spiritual Peer present, voted, of course, with the Government, which in the Upper House is almost a negligible quantity. The *Times*, in a leading article on the debate, says: "Lord Halifax's speech in introducing the motion was in every way worthy of the occasion. He has usually been identified in the public mind with a wholly different cause, for which we cannot ourselves feel much sympathy, but no one has ever denied

his transparent earnestness of conviction. That was as evident as it always is in the eloquent speech he made yesterday."

It is now likely that the Government Education Bill will be laid before the House of Commons either on Monday next or the following day; that is, only in time for a debate on the first reading before the House rises for the Easter recess. Rumor has it that the pusillanimous policy pursued by the Government over the Trades Union Bill is to be adopted also in regard to the Education Bill—the Commons will be given a free hand in reshaping the measure. J. G. Hall.

THE CHARGE OF THE SIX HUNDRED.*

Ho! ye good clergymen!
Come, lead us onward;
We, for your livelihood,
Promise six hundred.
Well your light service paid,
Let no demurs be made;
Apostles, sirs, never had
Greenbacks, six hundred.
On march the ministers—
Scarce a remonstrance stirs,
Although full well they know,
Their flocks have blundered;
Theirs not to make reply,
Though seeing no reason why,
That scripture does not apply—
Preachers should live, not die,
Live on six hundred.
Charges to right of them,
Charges to left of them,
Charges confronting them,
Income encumbered;
Flanked by rude butchers' carts,
Bled by sharp traders' arts,
All bound to have their parts,
Of the six hundred.
Millers and market men,
Pedlars who call again,
Agents and beggars, then—
Oh, how poor ministers'
Pockets are plundered;
Still up the prices go,
All things for use or show,
Labor with saw or hoe—
Nothing but preaching low—
Low at six hundred.
Blackcoat! Its threads are bare—
Daughters cry, "Naught to wear,"
And the boys almost swear,
'Bout their old garments
So easily sundered.
Six months, perhaps they may,
Keep hunger's wolf away;
Live narrowly, scantily,
If promptly they get their pay—
Get the six hundred.
But rent bills to right of them,
Store bills to left of them,
Charged upon all sides;
How fight the year through,
Oft they have wondered.
Still they go struggling on,
No funds to draw upon,
Cash reserved, fled and gone,
Not a dime left to them
Of the six hundred.
Well earned the benison
Sought by thee, Tennyson!
On Bal'clava's heroes—
Who faltered not, any son,
Though thousand guns thundered;
But lo! Here's a light brigade,
Sustains a whole year's raid,
On their small stipends made,
Till lives not ere a shade
Of their six hundred.

* A correspondent writes: "The article 'Why the Clergy Are in Debt,' in last week's Living Church, reminded me of some verses given to me a good many years ago by an English clergyman in Canada. It seems to me they are quite felicitous when stipends are in question. I am sending you a copy of them, and if you care to use them, shall be very pleased. I do not think they have ever been published, although it is possible they have been. My copy is a penscript one."

Every temptation to evil temper which can assail us to-day will be an opportunity to decide the question whether we shall gain the calmness and the rest of Christ, or whether we shall be tossed by the restlessness and agitation of the world. Nay, the very vicissitudes of the seasons, day and night, heat and cold, affecting us variably, and producing exhilaration or depression, are so contrived as to conduce towards the being which we become, and decide whether we shall be master of ourselves, or whether we shall be swept at the mercy of accident and circumstance, miserably susceptible of merely outward influences.—*F. W. Robertson.*

NOTES FROM ITALY

Florence's Beautiful Duomo

FRANCE

Notes of Interest

The Living Church News Bureau
Florence, April, 1906

As I am writing in Italy, it is only fitting that first words should be of Italy itself. Italy, where very little changes in appearance, seems as steadily devout as ever; to judge by the churches and congregations. No fewer priests in the streets, no fewer Franciscans, two and two, in their eternal march by the road-side, no fewer beggars, who, *"por Amu di Dio,"* leave the evident stranger little peace till he has produced his few *soldi.* There are those who say that this is only outside appearance, but that within there is a learning going on that will sooner or later take a definite form. I was talking to an English priest, two days ago, who had long lived in the country, and is an acute observer of the signs of the times in this respect, with regard to the underlying feeling above referred to, if, *i.e.,* it exists. He seemed to believe that it was very strong, and that one day or another it would take a shape of some kind or another. When pressed as to what form this would probably be, he gave me to understand, "a National Church," apart, of course, from the Vatican, "but also strongly imbued with a certain amount of mysticism, and not untainted with heresy." If, in any way, this should be the case, the outlook is not a pleasant one for Italy. Let us hope that there is more fear than truth in the prognostication.

Florence's beautiful Duomo stands out more tellingly on this bright early spring air than I think it does at other times of the year. The façade—only finished some comparatively few years ago (in complete harmony with the older portion of the building)—gains with time, as the work tones down from its original freshness to a more sobered (what shall I say?) coloring. It is very beautiful. But I suppose Santa Maria dei Fiori will always strike one in the contrast of outside and inside decoration. Till the eye has recognized the grandeur of the interior, "the length, the depth, the height" of nave and transept, a stranger may be forgiven for thinking that the interior is somewhat cold and bald. It requires, too, the furnishing of the moving and attentive multitude of "assistants" at any service that is taking place, to do away entirely with this feeling, which is not otherwise than natural. For those also, who come from or go to Spain the difference in this respect is very marked. In Spain, whether at Toledo or Seville (Burgos is an exception), the richness of interior decoration, the abundance of design, and often curious mixture of architecture, capture the visitor at once. While without all is simplicity and plainness, the fane within is a glory of art and adornment that leaves but one impression on the mind, "Neither will I offer unto the Lord of that which doth cost me nothing." But Florence seems rather to have done all this on the outside. Striking, too, are the good acoustic properties of the nave. On Passion Sunday I was present at a fine sermon preached by one of the clergy of the chapter from this spot. It is true that one-third of the nave was covered by a thick "sounding tent," under which stood some four or five hundred persons, but not a word was lost. The subject, "Our Lord's love shown in His Passion," exhibited as an incitement to Christian love, and Christian acts, *"por l'amore di Dio,"* was magnificently handled. As usual, the inimitable "Italian action" told the tale of what was driven home, almost as well as the words could tell it. The standing crowd remained in wrapt attention to the end, when the really exhausted preacher (not a young man), was carried out of the Cathedral in a *chaise à porteur.*

In connection with Florence and its surroundings a matter of interest to Americans and English who are not of the communion of the Church of Rome, is the cemetery opened within the last thirty years outside the Porta Romana. This had become necessary, as the burying ground within the town of Florence had become completely filled up. A syndicate, principally Swiss, I believe, in the first instance set itself to work to procure the necessary ground, and make the necessary demarches in the matter.

The *Cimitero degli Evangelici di Firenza Agli Allori* was the result. The spot lies on the road to the *Certosa,* from which it is distant not more than ten kilometers. It is hardly

more than three-quarters of a mile from the city gate, the Ancient *Porta Romana*. Lying on the slope of the hill-side, the arrangement, in rising tiers or steps one above another, backed by a circle of Loggie, for memorials and inscriptions, and framed by a belt of cypresses enclosing the whole space, is most effective and even picturesque. The order preserved in the distribution of the plot of ground for burial is very strict, and the care of the graves very excellent. There is no instance of that saddest of all sights in so many of our Northern cemeteries—"a neglected grave." Many Americans lie side by side with English, Germans, Swiss, Russians. The *Gottes Aker* is indeed a great republic, and nationalities cease. I have thought that, should these few words regarding the *Agli Allori* in Florence come under the eyes of Americans, who have left those dear to them "asleep" in the valley of the fairest city in the world, a testimony to its excellent order, and to the care bestowed on it by the young and sympathetic custode, *Adolfo Becucci*, would not be unwelcome.

FRANCE.

While the battle has raged around registrations and the desirability or the contrary of associations for purposes of worship, *Associations cultuelles* have been a subject of discussion that has warmed people's blood perhaps rather too much. An account of the origin of a first society of the kind in Paris is not without its interest. It dates back to the sixteenth century and, in a way, is associated with Italy, since the action of Catherine de Medicis had to do with it indirectly.

When this "vigorous" queen of France undertook the construction of the Tuilleries, a movement in that direction of the population of the whole banlieu of Paris was the immediate result. Masons, carpenters, stone-cutters, all flocked to the scene of probable employment. The work began in haste had, however, to be suspended in 1571. Catherine de Medici had very urgent reasons for keeping aloof from the whole business and all that had to do with it. But in the meantime the aspect of the environs had entirely changed. A population had sprung into being. The church accommodation (as we should call it in these days) was quite insufficient for the wants of the neighborhood. Hence it came to pass that on a certain Monday in August, 1578, on the *fête* of St. Louis, the inhabitants met together and elected to build a church, finding the small Chapels of *Sainte Suzanne de Gaillon,* and of the *Cing-Plaies* too small for what was required for the district. With the authorization of the "Official of the Bishop" of Paris, six persons were chosen to form a council. A certain Jean Dynoceau and his wife had caused to be built on their property some years before a small oratory. This was included in the proposal, and in an enlarged form became the Church of St. Roch and of the *Cing-Plaies*. The latter name has disappeared, the former remains in the church of that name in *Rue du Faubourg St. Honoré*. That which is of interest in the above little history is that this was the first instance in which an *Association cultuelle* came into being, *i.e.*, towards the end of the sixteenth century; this scheme of providing for the public worship of the *commune* becoming later the usual manner in which such wants were met. The interest then of the parishioners, on the fabric, and the jealous care of the ornaments contained in it, is not merely a question of present possession, but of traditional holding. It is possible that this may account in no small degree for the strong feeling exhibited, and the resistance made, to any invasion of such traditional rights in the vexed question of registration.

GEORGE WASHINGTON.

THE PURPOSE OF THE CHURCH.

Why should such a society exist? What does it do that accounts for and justifies its existence? Churchmen believe that, as great moral and social and political ideas are preserved in life and force by being embodied in the common and living convictions of the society which we call the State, so great spiritual ideas, which are the offspring of Christianity, are preserved in life and force by becoming the recognized beliefs and motives of the society which we call the Church. Human society keeps up its great ideas—justice, liberty, patriotism, veracity, the family tie, respect for law in the organized State. Christian society keeps up its great ideas—its hold and reliance on the unseen, its standards of character and life, its obligations, its memories, its affections, its hopes, its relations to God, its personal allegiance to Christ, in an organized and undying body, the Christian Church. The Church is to Christian religion what the State is to political doctrines, their public and common embodiment and realization. The best constitution, the best religion in the world, would be a mere intellectual vision without a real society.—*R. W. Church.*

JOHN W. WOOD'S RETURN FROM CUBA

His Impression of the Work

PARISH HOUSE FOR CHRIST CHURCH, NEW BRIGHTON

The Living Church News Bureau
New York, April 16, 1906

MR. JOHN W. WOOD, Corresponding Secretary of the Board of Missions, has just returned from Cuba, where he visited the mission stations, in company with Bishop Knight. On his return Mr. Wood said that the thing which most impressed him about the Cuban work was the great progress that has been made in the year that Bishop Knight has been in charge. The mission has been extended to a dozen new places and there are now fully twenty-five congregations under the Bishop's care.

The second thing that impressed Mr. Wood was the enterprise of the American congregation in Havana. It is going to build one of the best churches on the island, which will cost $60,000, exclusive of the cost of the site which is given by Mr. George C. Thomas. The congregation already has $20,000 toward the building, and a large part of the sum has been given by the people themselves. The location is one of the best in the city. It is down-town, and just off the Prado, the principal street of the city.

Mr. Wood puts third among the impressions made upon him the school at Guantanamo, which was begun by Mrs. Brooks eight years ago. It is both a home and a day school and now has eighty children. The number could be doubled were there available room. Speaking of this school, the Cuban educational inspector said it was the finest institution of instruction on the island. In Guantanamo there are two congregations, one English and one partly Cuban.

Speaking of general Church conditions in Cuba, Mr. Wood referred especially to the work of Archdeacon Steel at Jesus del Monte, Matanzas, and the Isle of Pines. In the last named place there are four congregations which share buildings with other organizations. A number of wealthy Americans have winter homes there. La Gloria, Camaguey, and Santiago are also showing fine results. Mr. Wood said the need was for Spanish-speaking men to take up the work.

From the annual report of the Trinity Church Association, just at hand, details are learned of the excellent work which is being done in the lower part of the city by this organization, which is composed in large part of men who are regular attendants at the services in Trinity Church. The Association is entirely independent of the corporation of Trinity Church, although the latter gives the free use of parish buildings when it is feasible. The work is entirely dependent upon the support of the members of the Association and their friends.

The Association now maintains a Mission House on Fulton Street, in charge of the Sisters of St. Mary, which is the headquarters of the work among the poor. Also on Fulton Street is a Provident Dispensary, a Training School for young girls in household service, a Seaside Home, Relief Bureau, Kitchen Garden, etc. To carry on this work the Association last year spent over $10,000. It should be noted that all this work is carried on in a section of the city where there is little other work done for the poor, by any religious body.

The Rev. Robert C. Booth, who was for a number of years one of the assistants of Bishop Greer, when the latter was rector of St. Bartholomew's Church, died in this city last week at the age of sixty-eight. He was a native of Bridgeport, Connecticut, and was graduated at Kenyon College in the same class with Bishop Greer. The Rev. Mr. Booth was for several years in charge of St. Bartholomew's parish house, and before coming to New York he had been in St. Mark's Church, Frankford, Pa.

The project for a new parish house for Christ Church, New Brighton, Staten Island, has taken definite shape, and at a parish meeting a few days ago there was unanimous vote to go ahead and build. The plan of the vestry, approved at this parish meeting, is to provide a stone building to correspond with the new church and to spend on the building about $35,000. The vestry resolved not to place a contract until at least $15,000 had been subscribed toward the building, and just now the effort is being made to secure these subscriptions.

The new parish building is to be 85 by 55 feet and will have two stories and a basement. In the basement will be gymnasium, bowling alleys, baths, and dressing rooms, and a specta-

tors' gallery at one side of the gymnasium. On the first floor will be three large guild rooms, to be used on Sundays for part of the Sunday School, and on week-days for the various parish organizations. The third floor will be devoted entirely to a large hall or auditorium with a gallery. It will be used for the Sunday School and for entertainments. At some time in the future the parish house and church will be connected by a covered cloister, but this is not to be included in the present building plan.

THE SECULAR PRESS ON HERESY TRIALS.

From the Chicago *Inter-Ocean:*

The charge against Dr. Crapsey is that he denies the divinity of Christ as usually understood by Christians and as specifically taught by the Protestant Episcopal Church. The fact of the denial is not disputed. Dr. Crapsey has made it publicly, in speech and in print.

Yet prominent Episcopal clergymen suggest, and such prominent Episcopal laymen as Seth Low of New York openly contend, that Dr. Crapsey ought to be treated with "liberality."

"I devoutly hope," says Mr. Low, "that he will be held to be entirely within his rights as a minister of the Protestant Episcopal Church in following his scholarship wherever it may lead him."

Nobody objects to liberalism. In this country every man is free to believe or disbelieve anything he pleases and to teach any belief or unbelief not subversive of public order. But that is not to say that he has the moral right so to teach in every place or under all circumstances.

Nobody objects to scholarship nor to any man's following it whithersoever it may lead him. But when it leads him out of the institution of which he has been a part, common honesty requires that he go with it and not try to drag the institution with him to its destruction.

"The Protestant Episcopal Church," as Bishop Fallows, who left it on another ground, succinctly puts the case, "is built on the incarnation of Jesus Christ. When the deity of Christ is denied, or His divinity in any accepted meaning of that term is challenged, the very foundation of the faith is removed."

The position of those Christians who would tolerate at the altar a Crapsey is best illustrated by an everyday example.

Dr. Crapsey is arraigned because he professes one set of opinions whenever he reads the Church service and a contradictory set of opinions from the pulpit and in the public prints. When he does this he is like a man who demands a prominent place in a Republican party convention and yet proclaims that he habitually votes the Democratic ticket.

And, whatever arguments may be produced in the abstract, the cold fact is that those who insist on letting any man say and do in the Protestant Episcopal Church the things said and done by Dr. Crapsey, are plainly insisting on licensing and even sanctifying hypocrisy.

Whatever our racial faults, we English-speakers at least insist that we are not habitual liars. There is no other charge so offensive to us. And it would seem worth while for the defenders of Dr. Crapsey to think what would be the purely secular effect if a great branch of the Christian Church should consent to tolerate, condone, and even approve the deliberate repetition of the Apostles' Creed from Sunday to Sunday, by a clergyman who goes forth from the altar only to deny publicly the truth of this solemn profession of faith.

[The following editorial note is appended to some news items, in the *Inter-Ocean*]:

A correspondent of *The Inter-Ocean* has suggested what would happen if the Protestant Episcopal Church should consent to leave in office ministers who, with the Rev. Algernon S. Crapsey of Rochester, N. Y., deny the Incarnation and other fundamental doctrines of the Christian religion. For instance:

The Church now requires that at every public service either the Apostles' Creed or the Nicene Creed "shall be said by the minister and the people, standing." Now, let us suppose a congregation rising to recite with a minister of Mr. Crapsey's views the Apostles' Creed. Would not the effect, if the thoughts which would certainly arise were spoken, be something like this:

Minister and People: "I believe in God the Father Almighty, Maker of Heaven and Earth; and in Jesus Christ His only Son our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary—"

Minister: "Of course you understand, dearly beloved, that we do not actually believe all this, though we say so. 'If we are told of a certain being in human form, born of a human mother, expressing consciousness in human speech, living a human life and dying a human death, we naturally predict of such an one a human fatherhood as well as a human motherhood; for universal experience bears witness to the fact that every child of a human mother is also the child of a human father.'"

People: "Of course we understand that you do not actually believe all this, though you say so. As for ourselves, we do not know what to believe, but are saying we believe all this for vocal exercise."

Minister and People: "Suffered under Pontius Pilate," etc.

Minister: "The Lord be with you."

People: "And with thy spirit." (And we hope He will be with ours!)

Now this illustration of the mental reservation and comment which would be made with a Crapsey at the reading desk, looks irreverent and even blasphemous, and in one sense it is so. But for presenting it the *Inter-Ocean* considers that it has sufficient justification in the clear necessity of reducing a rather extended academic discussion to the concrete test of every-day life.—*Ed. The Inter-Ocean.*

From the *Deseret News*, Salt Lake City:

A heresy trial is on the programme again. Rev. Algernon S. Crapsey of Rochester, N. Y., a clergyman of the Episcopal Church, is said to deny the miraculous element of religion. As this would mean a denial of the miraculous birth of the Saviour, as well as the resurrection and, possibly, a life after this, it is no wonder that a trial for heresy is threatened. The wonder is rather that anyone who cannot accept the miraculous element, feels the need of religion at all. Even human existence, as the existence of everything else, is a miracle. But Rev. Crapsey holds that the rejection of the Biblical stories of miracles makes him a better Christian than believers in those portions of the Scriptures can be. He claims to be better qualified as a preacher of salvation from sin, by means of his views. It will be necessary for his superiors to define just what Episcopal orthodoxy on this question is.

Dr. Crapsey, it is said, has a number of supporters among liberal laymen and clergymen. His condemnation as a heretic would cause a great deal of stir among his friends. On the other hand, an acquittal would seem to necessitate a revision of the creed.

CLERICAL ERRORS.—I.

THE value of recorded error is very great, for the record helps others to avoid the error; and the writer would have been spared many mistakes and some suffering had a record of the more usual errors of pastoral work, with some hint of how to avoid them, fallen into his hands at an early period of his ministry. Failing such record, and being now singularly fitted to tell just how pastoral work should not be done, and the exact process by which a man falls into many varieties of mistakes in it, he has ventured to digest this negative information, and put it into the form of little essays which may possibly be of some practical value to the newly-ordained.

Much of the negative information has been thrown into the positive form. Any self-assertion which may, however, seem to be implied in the statement that such-and-such a method is the best should be excused, once for all, by the tacit understanding that the writer has tried all, or at least most, of the alternate methods and found that they fail. There was once a horseman who came to a cross-roads and asked his way of a disconsolate person sitting by the roadside.

"Take the road to the right," was the answer.

"How do you know?" asked the horseman. "Have you ever been that way?"

"No; but the road straight ahead ends in a peat-bog, where I lost my horse; the road to the left is a wood-cutter's track, and ends in a forest, where I nearly starved; so the road to the right must be the true one."

For cognate reasons most, if not all, of the directions in these essays are true.

The problem of the administration of a parish is so complicated, so full of contradictory details, so involved and so difficult, that probably the only way to open a discussion of it is to begin at the beginning. What that beginning is, can be found by turning to the office for "Ordering of Deacons" in the Prayer Book, and noting the first thing that a deacon promises to do. It is to "Diligently read the Scriptures to the people assembled in the church."

In preparation for this, our Seminaries have a three years' course in elocution, and, at first sight, it would seem that nothing helpful could be said in a paragraph that had not been taught in that course. But sad experience has shown that the foundations of all elocution are three facts, so simple that they are taken for granted in the books and by the teachers, which are rarely or never mentioned in the courses of instruction, and have shipwrecked many otherwise trained readers. The first of these is that the purpose of reading is *to be heard.* Therefore, the man must read loud enough. Our Church has many clergy whose cultured and educated intonation is a pleasure to the ear, but who habitually speak so softly that they cannot be heard beyond the middle of the church; for which reason, their

churches are empty from the middle down; and strangers, who happen in and take one of the rear pews, stay one service and never come again.

Another purpose of reading is that *it be understood.* However loud the voice, public reading is therefore useless unless there be careful and distinct articulation of every syllable of every word; and, as carefulness and distinctness take time, the reading must be slow. As the clergy are the only persons in our Church who do not habitually hear the service read by someone else, so they are the only class who do not realize how constantly this rule is violated, and with what pitiable effect. Most clergy articulate distinctly most of the time; very few do so all the time. Yet there is really no cause for hurry in reading. The Lord has given the Church the use of all the time there is; and it is wise to use enough of it to let the people understand what is read.

These two facts are modified and complicated by a third: which is, that a voice loud enough for an empty church will not reach half way down a full one; and an articulation, quite distinct enough for practice-reading, is not distinct enough to carry through the hundred little noises a congregation makes. Most large churches, moreover, have an echo, and a key-note; and, when the voice happens to be pitched on the building's key-note, the echo is so greatly increased that the words are unintelligible. Directions for overcoming echo and key-note are given in most seminaries. They may all be summed up by the phrase, "Speak slowly." The practical way to learn loudness and distinctness is to have a friend at the back of the building during service, who will mark, in a copy of the Prayer Book and of the lessons read, the words he did not hear quite perfectly. The number of words so marked at first will stagger those who try it.

There is a very little thing connected with the reading of the Psalter which has prevented more men from getting calls to good parishes than any other one thing connected with the service, and which has destroyed the popularity of many a good man after he was called. In every congregation there are some people who are nervous, and some who are courteous. When a nervous man hears the minister interrupt the congregation before they are half through their verse of the Psalter, he becomes hurried and annoyed. When a courteous man hears the same thing, he wonders why the ordinary rules of courtesy do not apply. Either frame of mind reacts on the usefulness of the minister to the man. It is therefore wise to give the congregation time to read their share of the Psalter without interruption. T.

THE ARMENIAN CONFESSION OF FAITH.

THE Rev. Father Isaac, a priest of the Armenian Church, who is personally known to many of our clergy, corrects an error promulgated by a Protestant missionary, in the following letter to the Boston *Transcript:*

"*To the Editor of the Transcript:*

"My attention has been drawn to an article in your issue of March 10th, under the heading of 'Sacrificial Customs,' containing extracts from a paper in the Hartford *Seminary Record,* by the Rev. George E. White, a missionary of the American Board in Marsovan, Turkey. In the course of his remarks on certain Armenian social customs, Mr. White says: 'The Oriental Trinity consists of the Father, the Son, and the Virgin Mary.'

"One might pardon the reverend gentleman for suspecting 'sacrificial customs' in the conviviality of an Armenian picnic. But I do not know how to excuse him for an error which might have been rectified by any Armenian child who had learnt to lisp 'papa' and 'mamma'; for it is, as a rule, at that age when an Armenian is taught to cross himself and repeat the words: 'In the Name of the Father, the Son, and the Holy Ghost,' which he does morning and evening, and before and after meals, and on other occasions.

"I cannot conceive how Mr. White came to think that the Virgin Mary was looked upon by the Armenians, or by any other Orientals, as the Third Person of the Blessed Trinity. There is no form of prayer more often repeated both in and out of church by every devout Armenian than the invocation of Father, Son, and Holy Ghost. The Virgin Mary, as the mother of Christ, is indeed regarded as the greatest saint of the Church, and as such she is commemorated in the liturgy and her prayers are asked for. But to say that she was the Third Person of the Blessed Trinity would be considered by every faithful Armenian as an abominable blasphemy.

"The Armenian Church has three confessions of faith in which the doctrine of the Blessed Trinity is set forth; and in her numerous prayers, hymns, and homilies, the Triune invocation is repeated over and over again in various forms; and the vast ecclesiastical literature of Armenia, ranging from the third to the twentieth century, is full of references to and expositions of that doctrine. I can find nothing in all this that might in the slightest degree be construed as meaning that the Virgin Mary takes the place of the Holy Ghost in Armenian theology. Nor has any one of the many false teachers that vexed the Catholic Church in times past ever ventured to teach what Mr. White is so coolly imputing to the Armenians.

"THEODORE ISAAC,
"*Priest of the Armenian Church.*
"312 Shawmut Avenue, Boston, April 4."

MISTAKEN KINDNESS.

BY HELENA H. THOMAS.

SHE had led so strenuous a life before her marriage, that the fond husband unwisely resolved that, for a year at least, his bride should be care-free.

Accordingly, when I called upon the newly wedded wife to offer congratulations, her face was so sunny that the proverbial "first quarrel" seemed far in the distance.

"Oh, isn't it lovely!" exclaimed she, gleefully. "No meals to plan for; no duties awaiting me; nothing to do but enjoy myself! Surely life to me is now 'one glad, sweet song.'"

Three months later I again called; but alas! the face which was never found clouded when the hands were employed in household duties, was now sad; and the swollen eyes were in evidence that the young wife had not made a success of enjoying herself, after the novelty of the "care-free" situation had worn off.

I confess to being cowardly when it comes to hearing family quarrels, and so I taxed my ingenuity to divert the grieving wife from what was troubling her, but to no purpose; and finally she sobbed aloud:

"I—wish I'd never married! Jack—he—he—well, he's nothing but a man! and I—I thought he was an angel!"

Then I learned that the idle life was proving most injurious; and that the young couple, though having an ideal boarding place where the furniture was fine and the food delicious, were in one sense homeless. The wife confessed to "dying of *ennui*"; said she was tired of the table-talk, and had to resort to attending "everything going," as well as visiting all sorts of shops to "kill time."

When next I called, I rejoiced to find her in a cosy home of "our very own." The happy wife fairly beamed upon me, too, as I entered; and drawing me into the home-like rooms, which spoke eloquently of deft touches which had been lying dormant, she exclaimed:

"Now I am happy the live-long day! But if we had continued to board, I am inclined to think a divorce would have been the outcome."

THE APOSTOLIC TESTIMONY TO THE RESURRECTION.

We may observe how incredible it is from the nature of the testimony alleged that the apostles could have been deceived. The sepulchre in which the Lord had been laid was found empty. This fact seems to be beyond all doubt, and is one where misconception was impossible. On the other hand, the manifestations of the Risen Saviour were widely extended both as to persons and as to time. St. Paul, and in this his record is in exact accordance with that of the Evangelists, mentions His appearance not only to single witnesses, but to many together, to "the twelve" and to "five hundred brethren at once." One person might be so led away by enthusiasm as to give an imaginary shape to his hopes, but it is impossible to understand how a number of men could be simultaneously affected in the same manner. The difficulty, of course, is further increased if we take account of the variety as well as of the number of the persons who were appealed to as witnesses of the fact during their lifetime; and of the length of time during which the appearances of the Lord were continued. . . . . Every avenue of delusion seems to be closed up. For forty days Christ was with the disciples, talking with them of the things pertaining to the Kingdom of God. If we cannot believe that the apostles deceived others, it seems (if possible) still more unlikely that they were the victims of deception. —*Bishop Westcott.*

IF YOU HAVE a murmuring spirit, you cannot have true cheerfulness; it will generally show in your countenance and your voice. Some little fretfulness or restlessness of tone will betray it. Your cheerfulness is forced, it does not spring up freely and healthily out of your heart, which it can only do when that is truly at rest in God; when you are satisfied with His ways, and wishing no change in them. When this is truly your case, then your heart and mind are free, and you can rejoice in spirit.—*Priscilla Maurice.*

OUR SUNDAY SCHOOL FAILURE.*

WHAT is success or failure? When are results, good or bad? I am well aware that the answer to such questions must depend very much upon the personal standpoint of the answerer. Yet surely one critical and fundamental test of the efficiency of our Sunday School work must be this—How far are we attaching our children to the Church and to all that the Church stands for?

Let us apply that test. In a very general way, I suppose one may say that Sunday School membership in a parish is about as large as the attendance at the principal Sunday morning service. This ought to mean that every ten years, supposing the child enters Sunday School at six and graduates at sixteen, the attendance at morning service is about doubled. But is this often true? In parishes where the Sunday morning attendance is growing, is it not often, perhaps usually, due to our gaining people who themselves were brought up in Sunday Schools outside the Episcopal Church, rather than to the natural gains from our own Sunday Schools? Bishop Lawrence asks, Is the Church producing ministers? A more serious question is, Is the Church producing Christians? For my part, I should be happy to think that as many as one in ten of our Sunday School children are turning out loyal and well-instructed Church men and women. But if as many as half of them are so turning out, is not the situation a deplorable one?

You will say, perhaps, that those who drift away from the Church can later on be more readily won on account of this Sunday School training. I hope that has been your experience. My own has been exactly the opposite. About the most hopeless woman I had to deal with in my parish, a woman who not only wouldn't come to church, but wouldn't let her children come to Sunday School for more than a few Sundays in succession, was one who had taken all the prizes in Sunday School when she was a girl, and used to tell about it with great satisfaction when I called on her, apparently considering her early Sunday School career as a sort of treasury of merit which insured her against the need of having to do anything more in this life to work out her salvation.

She stands in my mind as the type of a class of people whom I have known, a class which is, I believe, appallingly large in almost every community of people, whom it is almost impossible to reach, just because they went to Sunday School when they were young—people who have learned once for all everything they care to know about Christianity, who have sucked out that orange and thrown it aside forever; people who know a certain number of Scripture texts but destroy their usefulness by persistently giving them a wrong exegesis; people who never learned in Sunday School to find their places in the Prayer Book (and their name is legion) and who are now ashamed to ask to be taught; people who can tell you that there are two sacraments generally necessary to salvation, but who do not believe they are necessary or useful for any purpose whatever either to themselves or their children; above all, people who were so bored at Sunday School when they were young that they are determined for the rest of their lives to stay as far away from all churches as possible.

Our Sunday Schools are a failure—it would be foolish for me to go on elaborating that thought at greater length. The only excuse for being which most of them have, so far as I can see, is the exigency of denominational competition—the fact that if we don't get our children together on Sundays, they will go off and join some Baptist or Unitarian Sunday School. We have a magnificent religious opportunity Sunday after Sunday in the great throngs of children which parents of all kinds are so willingly giving over to our care, but we are failing to make the best of our opportunity.

Why are we failing? It is, I believe, because our Sunday Schools do not appeal to, awaken, or instruct the children's religious instincts. We are spending much energy in discussing methods of instruction, but we are in danger of neglecting the really weighty and all-essential matter. As a good Connecticut Churchwoman said to me, recently: "In this Sunday School they have a fine system, but they do not touch the children's hearts as the old-fashioned Sunday Schools used to do." That is the whole case in a nutshell. We are making frantic efforts to penetrate the children's heads, but are we not forgetting that children have hearts—that they have, in a word, religious instincts which it is our duty to awaken and direct?

Let me take a moment to discuss the manner of development of the religious instinct. In that remarkable chapter on Instinct, in Professor James' *Psychology,* there is a discussion of what James calls the law of transitoriness in instincts, which he defines thus: "Many instincts ripen at a certain age and then fade away." He gives some most interesting examples from the animal world, and then goes on to say: "Turning to human instincts, we see the law of transiency corroborated on the widest scale. With the child, life is all play and fairy-tales and learning the external properties of 'things'; with the youth, it is bodily exercise of a more systematic sort, novels of the real world, boon-fellowship and song, friendship and love, nature, travel and adventure, science and philosophy; with the man, ambition, etc. If a boy grows up alone at the age of games and sports, and learns neither to play ball, nor row, nor sail, nor ride, nor skate, nor fish, nor shoot, probably he will be sedentary to the end of his days; and, though the best of opportunities be afforded him for learning these things later, it is a hundred to one that he will pass them by and shrink back from the effort of taking those necessary first steps, the prospect of which at an earlier age would have filled him with eager delight. In all pedagogy the great thing is to strike the iron while hot and to seize the wave of the pupil's interest in each successive subject before its ebb has come, so that knowledge may be got and a habit of skill acquired—a headway of interest, in short, secured, on which afterward the individual may float."

Professor Starbuck, in his *Psychology of Religion,* has shown in a most striking way that interest in religion on the part of boys and girls comes in two waves, between the ages of ten and sixteen. One may no doubt criticize Starbuck's work in details, but this general conclusion is, I should think, one that must have been arrived at by many before they ever saw Starbuck's book, and is one which any of us may verify for himself in his own parish experience.

By a combination of Starbuck and James, then, we reach this conclusion—the religious instinct in the human species manifests itself somewhere between the ages of ten and seventeen; if it is exercised and directed in the right way, the boy or girl may be attached to the Church and to all the Church stands for; if it is neglected or suppressed, if the critical period is not untilized for the formation of religious habit and character, the instinct will die out and it will be very difficult ever again to awaken the religious interest of the person thus neglected. He will be like Professor James' "gosling reared in a kitchen which, after some months, was taken to a pond where it not only refused to go into the water, but when thrown in, scrambled out again as a hen would have done."

If this conclusion is correct, and if again it is important that true religion should be increased in the human race, then it seems inevitably to follow that the attempt to arouse and cultivate the religion of boys and girls between the ages of ten and seventeen is incomparably the most important work which we as ministers of religion have to perform.

This is the work of the Sunday School. And the fact that the problem it presents is a religious one, suggests the inadequacy of many proposed solutions. Pedagogical method is an "idol of the den" which we have taken over from the public schools. But I venture to think there are many who agree with Professor Münsterberg of Harvard, that Stanley Hall and others have done a real disservice to the cause of American popular education by putting so much emphasis on child psychology, etc., and thus taking the emphasis off other infinitely more important things. An Englishman, writing in a recent number of the *Saturday Review,* said he had had a long and intimate acquaintance with this country, and that, in his opinion, Americans did not speak the English language so well as they did thirty-five years ago. One reason is evident. Teachers have been so busy studying methods of teaching English that they have never learned, themselves, to speak and write correctly, nor taught their pupils to do so. And if this modern movement has not wrought great good in day schools, much less is it likely to do so in Sunday Schools, where the problem is not primarily a problem in instruction.

At recent meetings of Sunday School conventions in two large dioceses, discussion as to how Sunday Schools can be made over on the model of the public schools occupied almost all of the time (and to the great weariness of some who were present). This is a significant but not a hopeful sign of the times.

If you ask me what positive constructive remedy I have to propose, I may say frankly that my object in this paper has

* Abstract of a paper read at the meeting of the Junior Clericus of Connecticut at New Haven, February 19th, 1906, by the Rev. W. P. Ladd, Professor in the Berkeley Divinity School.

been primarily to express my profound conviction that we are in danger of losing sight of the real issue, and to disturb, if possible, any sense of satisfaction with the present outlook which may be beginning to creep over some of our minds. I have no scheme of my own to offer as an alternative to that great panacea, the graded system. But not to leave my subject with a wholly negative conclusion, let me add a few positive suggestions as to our needs.

First. We should be sure we are putting the emphasis in the right place. The end to be attained by religious training is not to turn out embryo theologians but convinced Christians. The essential thing in Sunday School work is not that children should be furnished out with Bible history, but that their religious instincts should be awakened and directed.

Second. Only rarely is there one among our teachers with the ability to make religion a reality to children. The average teacher cannot be expected to accomplish this. It requires peculiar gifts and special experience.

Third. This work cannot be done most effectively in a small group the size of the average Sunday School class. There is an inspiration in numbers which holds good for a congregation of children as surely as for a congregation of grown people.

Fourth. To do this work is the duty and privilege of the clergy. We must exalt the position of clerical catechist and teacher. We are constantly saying that the work for children is the most important thing the Church has to do, but we cannot believe it, for we do not act on our theory. When a new curate, fresh from the seminary, comes to a parish he is usually put in charge of the Sunday School. In a few years he gets out and turns over the unloved task to some other raw seminarian. Surely this is only to play with our problem, not to attack it in serious earnest. If the Church really wants men with a genius for work among children, we cannot doubt the supply will meet the demand. The Church ought to offer here a highly honorable career to the young priest ambitious for a life of usefulness. On the importance to the rank and file of the clergy of being trained and training themselves along these lines, I need not dwell.

Fifth. Why not have more children's services? We spend much energy every year over special Lenten services for adults, who are pretty much "gospel-hardened." One does not often hear of serious attempt organized on a large scale to evangelize the children.

Sixth. Let us not neglect the one effective piece of machinery we already have. The regular Sunday morning Church service is surely, in many ways, the best possible instrument for awakening and directing the religion of boys and girls. And, to my mind, it is one of the saddest and most convincing signs of our lack of any true pedagogy, that children nowadays so universally are allowed to substitute Sunday School for Church. I have visited a good many different churches in the last three years, and I have only in rare instances found a congregation where children came to Church with their parents. Yet the Sunday morning Church service surely offers the ideal place in which the growing boy and girl may think their long thoughts and work out quietly their religious problems. Good sermons, I believe, appeal to children in a quite remarkable way. The presence of a number of respected, mature men and women worshippers must make a deep impression, though unconscious, especially upon the boy's mind. I doubt if many children ever have any "religious experience" in the Sunday School; but I do not see why many may not in the Sunday morning service have such an experience and grow up naturally into loyal and intelligent Church men and Church women.

DO WE REALIZE OUR DUTY TO THE JEWS.

WAS it Frederick the Great, when discussing miracles with his counsellors, who asked, "Can any one show me a real miracle?" to whom the reply came promptly, "Your Majesty, the Jews"; and the reply is incontrovertible, they are a continuous miracle.

Originally a pastoral people seeking a nomadic life, it was the Hebrew shepherds who heard the heavenly music on the first Christmas morn, "Glory to God in the highest, on earth peace, good will towards men." They at once sought out and worshipped the Infant Messiah.

Why have they become money lenders, money hoarders, shrewd in business transactions, and the usurers of all nations of this our globe? Nominal Gentile Christianity, for nearly two thousand years, has deprived them of all the rights usually accorded every other race of beings. There were laws to protect beasts, but none to protect the brethren of our Lord according to the flesh. Thus we have made them what they are.

On Maundy Thursday the Pope, a Gentile, annually curses Israel, from the crown of his head to the sole of his feet, yet this same Pope claims to be the lineal successor of a Jew who could not believe that the Gentiles had a right to claim salvation through the Messiah, until he was converted by a miracle.

Is not anti-Romish Christianity very generally in sympathy with the attitude of Rome, on this subject?

Why is this so? You reply that the Hebrews are a degraded people, unworthy, a stench in our nostrils. Yet these people are the best blooded people on the face of the whole earth.

When our ancestors were grovelling savages, they were priests in the temple of the living God. They stood at the graves of the Assyrian, Babylonian, and Egyptian empires. They saw the Grecian empire bloom, wither, and die. They saw Rome rise and fall. They witnessed the birth of the British, the German, the French, and the Russian empires.

To-day the Jew is an inhabitant of all the principal cities of the world. Yet you never see a Jew beggar. You never see a Jew drunkard. Statistics show that they form an infinitesimal part of our criminal classes.

They have an aristocracy of brains, notwithstanding their exclusions from institutions of learning in most lands.

Who gave us our grandest music—Mendelssohn, Meyerbeer, Rossini—all Jews.

Who gave us our Bible from Genesis to Revelation? All the work of this despised nation.

As soldiers they have excelled. Napoleon's favorite and most successful marshal was a Jew.

As statesmen they have few peers in all these generations. A Jew made the greatest of England's queens, an Empress.

In finance to-day they control the money markets of the world. No national loan can be placed without the consent of the Jew.

In theology they excel. Neander, a Jew, has written the greatest history of the Christian Church.

To the Jew Edersheim, we owe the best life of Christ that we have. Of Edersheim, Bishop Coxe said: "I almost wept when I heard of his death."

It is a Jew who, though paralyzed and blind, after putting the Bible into many Chinese dialects, is to-day working on the translation of this our Bible into still another dialect—the noble Bishop Samuel Isaac Joseph Schereschewsky.

They have had no nationality since Titus destroyed Jerusalem, yet they are the same people that they were 4,000 years ago.

Denied admission to educational institutions in nearly every land, they have more learning than any other people. Like the new metal, radium, they defy all the theories of scientists.

The General Convention at its last meeting disbanded the Board that they had created to evangelize the Jews, because the Church would not contribute sufficient means even to carry on its executive work.

The founders of this race have been more honored than any other human beings, by having their name associated with that of our Creator; He said, "I am the God of Abraham, the God of Isaac, and the God of Jacob, this is My name unto all generations."

The Son of God came to earth as the babe of a Hebrew maiden. During the first century of our era it was questionable whether an uncircumcised Gentile could become a Christian.

St. Paul, though the apostle to the Gentiles, always went to the synagogue on entering a new city and preached to the Jews as long as permitted. Only when denied a hearing by them did he turn to the Gentiles. The Gentile world only heard the glad tidings from the preaching of Jews.

It is a strange paradox, that Christian Gentiles should persecute a race that has given them everything that is worth having in this world, and pointed the way to securing life eternal in the presence of the Lord.

"If we were to live a thousand years and spend every hour of all that time in striving to pay our debt to the Jews, we could not pay it."

It is high time that we should awake from our lethargy, rise to our duty, and try in some measure to pay our debt to the Jew.

G. G. H.

Prayer must be the inspiring force which leads to effort.—*W. C. Sturgis.*

"CRASIS" AND CHURCH UNITY.

By the Rev. Charles Holland Kidder.

THOSE who have studied Greek will remember that *crasis* (mingling) is the process by which two words are blended together into one, so that sometimes it requires an expert to divine, at first glance, the meaning of the combination. For a mendicant of the nineteenth century was reserved the task of using this process, in English, for what might be called a mechanical application of this principle, whereby a step was taken toward a somewhat superficial partial solution of the question of Church Unity.

The rector of a small church in a rural portion of the city of Philadelphia heard, one evening, two sharp rings at his door-bell, which caused him to hasten to the door, expecting an "emergency call." He opened the door, and before him stood that rarity, a German beggar—a man dressed in the garb of shabby gentility, who was obsequious in manner, fluent in the use of thoroughly Teutonized English. Doffing his hat with a deprecatory smile and a very low bow, he thus began his tale of woe:

"I haf peen sent to you by Dr. M——, to ask you for azistance. Mine vife iss very sick. Ve haf dree leetle gildren, and dere iss noting to eat in de house. I cannot vork, pecause I haf rheumatissm werry pat."

Now Dr. M—— was the rector of the adjoining parish, where wealth and judicious almsgiving went hand in hand. It seemed like reversing the order of nature for their poor to be sent for help to the rector of a small, impecunious, struggling work. The clergy are accustomed to every kind of demand for assistance. Even, or rather specially, the tramp, who privately calls every minister a "Gospel sharp," and asserts with a sinful pride that if he (the tramp, not the minister) were to enter a church, the roof would fall, thereby hinting at a bad eminence of depravity, knows that he is surer of a dole at the rectory than at the houses of the laity.

But here was a different case from the ordinary "hand-out." Though satisfied that Dr. M—— had nothing to do with this call, the rector felt bound to make further inquiries, and said:

"That is very strange. The people of Blankburg ought to look after their own poor, and not send them down to this poor village. Do you attend Dr. M——'s church?"

"Yes, sir," was the glib reply.

"Have you been confirmed?"

"Convirm? convirm? Oh, yes, sir, I vas convirm!"

"In what church was you confirmed?"

The face of the suppliant lighted up. Here was an opportunity to claim a *quasi* religious fellowship with the rich man who owned almost every house in the village. He felt that he was now master of the situation. With a look of conscious pride, he said:

"I vas convirm in de church dat Mr. Disston attend, at Proad unt Chefferson!"

"Why, that is a Presbyterian church, and they don't confirm anybody!"

For a moment he was puzzled, but only for a moment, then he triumphantly exclaimed:

"Yes, sir; dat iss just it! A Prestopalian church! a Prestopalian church!"

It is needless to add that the imposter went on his way without the expected benefaction, but his contribution toward the solution of the vexed question of Church Unity is herewith recorded for the benefit of those who are grappling with this difficult problem!

Let us begin from this moment to acknowledge Him in all our ways, and do everything, whatsoever we do, as service to Him and for His glory, depending upon Him alone for wisdom, and strength, and sweetness, and patience, and everything else that is necessary for the right accomplishing of all our living. It is not so much a change of acts that will be necessary, as a change of motive and of dependence. The house will be kept, or the children cared for, or the business transacted, perhaps, just the same as before as to the outward, but inwardly God will be acknowledged, and depended on, and served: and there will be all the difference between a life lived at ease in the glory of His Presence, and a life lived painfully and with effort apart from Him. There will result also from this bringing of God into our affairs a wonderful accession of divine wisdom in the conduct of them, and a far greater quickness and despatch in their accomplishment, a surprising increase in the fertility of resource, and an enlargement on every side that will amaze the hitherto cramped and cabined soul.—*Hannah Whitall Smith.*

A METRICAL HISTORY OF THE CHURCH OF ENGLAND.

Long ago to far-off Britain, eighteen hundred years and more,
While the all-triumphant Roman claimed the aisle from shore to shore,
Came the message of the Gospel, Christ arisen from the dead,
And the whole world's sure salvation, through His blood on Calvary shed.
Some true servant of the Master travelled all that weary way,
Paul, it may be, or that Joseph in whose tomb the Saviour lay;
Told there all that blessed story, baptized in God's Holy Name,
Founded firm the Church in Britain, then returned the way he came.
Year by year the Church grew stronger; Bishops, priests, and deacons brave,
Led the people, faced the heathen, Alban found a martyr's grave.
Then the pagan Saxons landed, swept the isle with fire and sword,
Brought the rule of Thor and Odin, taught men to reject their Lord.
Still some British Christians rallied in the West, though great their loss.
There Welsh Arthur, king and hero, won twelve battles for the Cross.
Farther north, in fair Iona, St. Columba kept the faith,
Won the hearts of the wild Scotsmen, so the ancient story saith.
But the folk were mostly pagan till, when weary years were spent,
Came fair Bertha, Frank, and Christian, Queen to Ethelbert of Kent;
Raised the cross o'er old St. Martin's, put a Bishop there to preach,
Daily prayed for her wild lover, that the light his soul might reach.
Then, as though in speedy answer, out from Rome came Augustine;
In five, ninety-six he landed, welcomed by the happy queen.
Ethelbert became a Christian, followed by his warrior band,
And the Cross, once more triumphant, shone above a Christian land.
Augustine of Canterbury, first Archbishop then was made;
Met the Welsh and Frankish Bishops underneath an oak-tree's shade.
There the centuries of conflict with the Roman see began,
For her Bishops claimed dominion over free-born Englishmen.
Still the Church grew rich in learning, greater grew her temporal power.
Bede, St. Dunstan, good King Alfred, added lustre to that hour.
Then once more the land was ravaged, churches burnt and Christians slain,
Seized the crown of vanquished England by Canute, the son of Sweyn.

Still the suffering Church was victor, brought her foes the light to see,
Ere the Saxons, once more rising, drove them far beyond the sea.
Then men, trembling, saw a comet; called it Saxon England's doom;
In ten, sixty-six the Conquest, sanctioned by the Pope of Rome.
On the battlefield at Hastings, Harold, England's king, was slain,
And the Norman conqueror, William, seized the soil he did maintain;
Holding it e'en 'gainst the Pontiff, saying England knew no lord
Save the king, crowned at Westminster, who had won her by the sword.
Still Lanfranc, the papal legate, smoothed the path for Roman sway
And the prelates grew more mighty, prouder, richer, day by day.
Now were built the great Cathedrals, stately piles of sculptured stone;
Now began the monks and friars, abbeys, lands and gold to own.
In the struggle first the Churchmen won the victory o'er the king,
Gaining sole right of bestowal of the crozier and the ring;
Though, ere long, the second Henry showed them that a strong man reigned,
Till the murder of A'Becket cost him all that he had gained.
Then John Lackland, coward, murderer, bent his traitor knee in hope
That the interdict on England might be lifted by the Pope.
But the barons in rebellion, in twelve, fifteen, England freed,
Made the king sign *Magna Charta* 'neath the trees at Runnymede.
Followed then the darkest pages in the Church's history known,
Tyrant Bishops, priests corrupted, superstition rampant grown;
But the light was not extinguished, through those ages dark and far,
Shines the name of great John Wycliffe, Reformation's Morning Star,
Who the Gospel gave in English, stirred men's hearts 'gainst priestly thrall,
Till the foreign yoke was broken in the reign of Bluff King Hal.
Parliament declared King Henry, fifteen, thirty-four, the year,
Supreme earthly head in England of the Church men held so dear.
Fast the Reformation followed, monasteries were suppressed,
With the Bible and the service in plain English all were blest.
Came the four years' reign of Mary, bloody years of axe and stake.
Cranmer, near three hundred others, martyrs, died for conscience' sake;
Till the joyful bells a-ringing, ushered in the glorious reign
Of Elizabeth the Virgin and the vanquishers of Spain.

Francis Drake, her gallant captain, Westward Ho, the seas sailed o'er,
Held first Church of England service on the Californian shore.
And the daughter Church was founded in that land across the sea
By the settlers of Virginia, valiant men were they and free.
Then was made the great translation which the modern world still claims
Of the Bible into English, called the version of King James.
Stormy days in England followed, Stuarts claiming right divine,
Cavaliers and Roundheads clashing, brothers' blood poured out like wine;
Till the Revolution ended and the land at last had peace
While the Act of Toleration bade all persecution cease.
Fifty years of wealth and pleasure, morals lax and sceptic thought,
Then a band of men at Oxford, to the Church new spirit brought,
Purer faith and wider service; Sunday Schools then first were planed,
And the missionary spirit carried men to every land.
Strong the Church has grown and wiser in the last great hundred years,
Granting others that same freedom that she won with blood and tears.
Disestablishment in Ireland, equal rights within the State
Both to Jews and to Dissenters, prove her just as well as great;
Mother true of many daughters, faithful each and free and staunch,
Of the one Church Universal, mighty Anglo-Saxon branch.
So still onward through the ages, sweeps the Army of the Cross,
Onward spite of seeming failure, victor after every loss.
And it will go forward ever, this triumphant, Christ-led host,
Till the whole world kneels to worship Father, Son, and Holy Ghost.

Columbus, Ohio. Alice Fay Potter.

Every hard effort generously faced, every sacrifice cheerfully submitted to, every word spoken under difficulties, raises those who speak or act or suffer to a higher level; endows them with a clearer sight of God; braces them with a will of more strength and freedom; warms them with a more generous and large and tender heart.—*Henry P. Liddon.*

Helps on the Sunday School Lessons

Joint Diocesan Series

SUBJECT—*The Gracious Words of Our Lord and Saviour Jesus Christ.*

By the Rev. ELMER E. LOFSTROM

THE RESURRECTION OF THE DEAD.

FOR THE SECOND SUNDAY AFTER EASTER.

Catechism: XVII. and XVIII., Visible Sign, Inward Grace. Text: St. John xi. 25, 26. Scripture: St. John v. 20-29.

THE miracle which called out the discussion from which our lesson is taken, stands almost alone in this; it was deliberately done. Jesus came to Jerusalem for the feast. On the Sabbath Day He went to Bethesda, where the multitude of impotent folk were. He selected the remarkable case of the man who had been impotent for thirty-eight years. He healed this man. We may judge from what followed, and the use that was made of the miracle, something of His purpose. It was a challenge which arrested their attention and gave Him an opportunity to teach them. It judged them. It was a test to reveal whether or not they placed the symbol above the reality, the means above the end.

His teaching about the resurrection comes in incidentally. They have seen His life-giving power restore the helpless man. It is a concrete example of His power to give new life to men. And they persecuted Him and sought to slay Him! That in itself was a judgment which revealed the emptiness of their formal religion. It is made clearer when Jesus says to them (39, 40), "Whom he hath sent, him ye believe not. Ye search the scriptures because ye think that in them ye have eternal life; and they bear witness to Me, and yet ye will not come unto Me that ye may have life." Their reception of the miracle proved that their eyes had become so set on the forms that they could not perceive the reality itself when it came.

Incidental to this lesson of judgment, the Master speaks of His own power of bringing life to men. There are three kinds of quickening life mentioned. The first has been exhibited before them in the once impotent man. That shows that Jesus has a power of bringing a new and better life to men. The restoring of the man is but a symbol of what He does for those who accept Him and leave the old deadness of sin to rise to a life of righteousness. It speaks of the supremacy of the life which He gives over the life and infirmities of the body. It is independent of them. It has an eternal quality which is not affected by death. It goes on into the life beyond (Text, verse 24).

Jesus speaks of greater works than this one which has caused them all to marvel. His following words show that the greater works referred to are the second class of resurrections. A comparison of verses 25 and 28 will show that he speaks of two kinds of resurrections which are at different times. He has made great claims in their presence. He has made Himself equal with God. He has claimed divine powers. He meets their criticism of these claims by saying that He will do greater works than these to prove His claims. He says plainly that He will call the dead and they shall hear. This was before He had raised anyone from the dead. It was not long after that He called to the widow's son, and he who was dead came back to life. The daughter of Jairus also in "the hour that now is" heard His voice after she was dead. But the direct proof of His words to these men at Jerusalem came when, at near-by Bethany, He spoke to one who had been four days dead, and was buried and had seen corruption, and Lazarus came forth before them all.

But here as He promises them such evidence that they shall not be able to deny it, He adds still further claims. He says that they need not marvel that He has the same life-giving power as the Father, for when this sign which He has given them has come to pass, then it will be proof to them that these further claims are true. And His claim is this, "the hour is coming in the which *all* that are in the graves shall hear His voice and shall come forth." Standing by itself that would be a claim hard to be understood. But He has ample evidence to support His claim. As a matter of fact this greater claim is but the logical sequence to His power over life demonstrated by the raising of Lazarus. It would be a strange thing if He who had such power as He had, did not have the greater power also.

This last class of resurrections stand alone. The recalling to life of the widow's son, of Jairus' daughter, of Lazarus, was not the same kind of a resurrection as that of the Saviour. They lived again the old life, and again died. His resurrection, and the resurrection in store for those who live in Him, was a true resurrection to eternal life. This is the thing needed to satisfy the heart of man. The question is as old as Job (xiv. 14). And what the heart of man has ever yearned for is proven to be true by the resurrection of the Lord Jesus.

There is no argument for the resurrection of the dead that can compare with the fact of the resurrection of Jesus Christ. A single fact may upset many theories, it may also prove them true. The resurrection of Jesus Christ proves untrue any objections which may be made against the possibility of such a thing. It proves true all the foregleams and witnesses which point to its truth. St. Paul makes use of this argument (I. Cor. xv. 12-22). He rests his argument upon the fact that no one, not even those against whom he is arguing and who deny the resurrection of the body, can deny the fact of His resurrection. And that fact proves that we, too, shall be raised. He is the "first fruits of them that slept." And his argument is for the resurrection *of the body*. In another place (II. Tim. ii. 18), he says that those who believe only in the resurrection of the soul and so claim that it is past already "overthrow the faith."

There is a practical lesson which should be brought out. It is clearly taught in the Word that our obedience to Jesus Christ and our membership in Him give us a great advantage in the resurrection. Jesus in our lesson (v. 29) tells us that both the just and the unjust shall be raised, but to different kinds of resurrections. It is the resurrection to life that awaits the just. It would seem, too, that those who are Christ's, whether living or dead, shall be raised before others (I. Thess. iv. 16; Rev. xx. 6). And we are told that Baptism is a pledge that we shall have a share in His resurrection: "If we have been planted together (in Baptism) in the likeness of His death, we shall be also in the likeness of His resurrection" (Rom. vi. 5). Jesus Himself said, "Whoso eateth My flesh and drinketh My blood hath eternal life, and I will raise him up at the last day" (St. John vi. 54). But it is something more than a formal observance of the Sacraments that is required to insure us a part in His resurrection. His Apostle warns us. "When Christ, who is our life, shall appear, then shall ye also appear with Him in glory. Mortify therefore your members which are upon the earth" (Col. iii. 4, 5).

THE IMPROVEMENT IN DAVE.

A TRUE STORY.

INTEMPERANCE has its degrees, and Dave was one of those heavy, stolid men who can drink a great deal and yet never miss a day's work. He kept steadily at his employment, but he spent more money than he could afford, and his family missed articles that should have been provided. His wife occasionally told me of his excesses. As time wore on, however, the drink bills lessened, Dave brought home more of his earnings, and conditions improved.

One day the wife said to me:

"I used to complain of Dave, but I was partly to blame."

This surprised me, for Dave's wife was industrious and practical, she never wasted a dollar, and she was free from all scolding propensities.

"Yes," she continued, "it is partly my fault. When we were first married, I used to spend money on my brothers. They used to drink, and run up bills at the milk store and the grocery. I used to help them, and when Dave found it out, he got angry. He told me that if his money was going to pay bills run up by drunken loafers, he could spend a dollar at the saloon himself."

Dave was a dull fellow, stubborn, sullen, and resentful. On the other hand, he was honest, hard-working, and fond of his children. I had seen him in a half-sodden condition, and I had also seen him playing with his baby. His wife knew that I understood Dave's salient merits and conspicuous demerits.

"Now," she said, "we get along better. Dave trusts me. He knows that what he gives me is used for his family, not for outsiders. My brothers are down on me; but I'm Dave's wife, and I won't waste his money on drunkards."

HE MOST LIVES who thinks most, feels the noblest, acts the best. —*Bailey.*

Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

NEW CLOTHES AT EASTER.

To the Editor of The Living Church:

THE seasons of Lent and Advent are sadly marred by the commercialism involved in purchasing new clothes and gifts. A good idea is suggested by enclosed clipping, which I hope may commend itself, and be thought worthy of influencing the thought of the people:

"I have been wondering how the idea of getting new wearing apparel at Easter came into vogue. Why don't people buy clothes when they need them, and not at Easter? If some of them were wise they would easily see that their new clothes would attract more attention at another time when everybody else has not got new clothes. As for me, I am going to buy my clothes when I need them and not at any day set by custom or fad.

"Now one word in regard to Christmas. It has gone by, but it is not too late to advise the people to bestow their gifts to friends on their birthdays and not wait until Christmas again. There are many reasons why birthday giving is the best and most sensible. Then the gifts will be more appreciated and will not necessarily be a gift bestowed to bring another in return, as is the case at Christmas time. "PATTY.

"Chicago."

Yours truly,

April 12, 1906. D. MANSFIELD.

THE THEOLOGICAL SEMINARY AND MODERN LIFE.

To the Editor of The Living Church:

UNDER the above heading, a writer in THE LIVING CHURCH of March 31st takes Dean Hodges somewhat to task for certain portions of "a paper read at the Interchurch Conference on Federation." First, he seems to object to calling the spiritual leader in a Christian organization, minister, as he puts the word in quotations. Does the critic recall before whom this paper was read; an Interchurch Conference? Minister was a greatest common unifier as here used; priest would have been a greatest common divisor. It would have embraced only the Protestant Episcopal Church in the United States of America, of all the Christian bodies assembled. It would have been offensive to the rest, who did not ask the Dean to discuss how priests should be trained, but how best to train men for "ministers"; a term common to his own denomination and theirs. If I am criticised for the word "denomination," I simply ask: Are we without denomination? Is not P. E. C. U. S. A. enough to denominate us? Some of us think it superabundantly so.

To have discussed how the sacraments should have been administered, or their value taught, would have been beside the mark, for some of those denominations held to no sacraments—in our sense of sacrament. Hence he chose one part of the priest's office which all Christians hold of high importance: the prophetic. For even Cardinal Manning considered one of the chief offices of a Bishop to be the preacher. It seems to me that whether we fully agree with all the Dean therein states or not, we would recognize his tactful, gentlemanly, Christian manner in meeting other godly men on a common ground and learning how best to help weak, erring humanity Christward, by the common work of pastor and preacher.

Why the absence of special inspiration of St. Paul should lead "someone," even this critic, to "stand up and say that St. Matthew put the message in three words when he said, 'Hear the Church,'" I cannot conceive, unless it were that such an one did not know that St. Matthew never uttered such a sentence, but rather Christ.

Nowhere does the Dean suggest that ministers, or even priests, play golf or tennis in order to save souls; but rather that he cultivate "a Christian spirit, a Christian method, and a Christian message," and then he "is likely to be in true sympathy with the time and place in which he lives."

But a man need be no expert to observe that if the preacher is not "in sympathy with his time and place," he will have *no effect as a pastor and preacher* in saving souls, any more than if he were a cloistered priest, whose prayers and devout life would, of course, find answer.

Recently Dr. Hodges gave a retreat for the clergy of Sacramento, on the life of what I may call an Anglican Priest, as Prophet-Priest-Pastor.

Much of the offending "paper" was embodied in the "instructions." I believe that even the Benedictine Fathers of England could have, *ex animo*, approved of all he taught of the weight and value of each of these parts of an Apostolically ordained minister's office. And in its emphasis on the need of interior godliness and fasting and prayer, I can assure his critic it was far more Fosterian than Robert Elsmerean. He also instructed us on charity and the need of ascribing the highest motives to a man, even if we differed with him.

At its close we felt, to a man, to pray the daily prayer of one of our loyal and modern seminaries, that we may all "go forth and preach with that resistless energy of love, that shall melt the hearts of sinners to the love of Christ"; more deeply convinced that "the Catholic faith bids all look back with earnestness and forward with confidence," by reason of the closer view the conductor had given us of our Redeemer.

And, at the close, when "the Dean had spoken, all his disciples said, Amen," and, to a man, with hearts aglow, rose and said, "God bless Dean Hodges."

Ukiah, California. FREDERICK WM. CROOK.

ST. MARK'S GOSPEL AND THE VIRGIN BIRTH.

To the Editor of The Living Church:

DR. C. B. WILMER, in your paper of April 7th, takes issue with the Bishop of Marquette for his statement that "the modern critical tendency is to exalt St. Mark's Gospel as more entirely representative of the Church's first faith than St. Matthew's or St. Luke's, the real reason being that it says nothing about the Virgin Birth"; and "he desires to ask whether that is a fair and just accusation?"

The question seems to me to turn on the word "tendency." There is a destructive, and constructive criticism. Which of the two preponderates? No one can accuse Bishop Westcott, *e.g.*, as being one of the destructive school of critics. It is needless to multiply words to prove that the "Virgin Birth" is *the* subject of contention amongst most modern critics. Whether or not the fact of that mystery, not being mentioned by St. Mark, is not given as a reason for the conclusion that it is of prior date to the other "Gospels," is of little moment; the omission has nothing whatever to do with the question of date. The wish may be, however, the father to the thought. Dean Milman says, "The critical system of Weisse rests on two leading points, the assumption of the Gospel of St. Mark as the primitive Gospel, and a hostility which leads to the virtual rejection of the Gospel of St. John, as almost entirely spurious."

Weisse rejected the history of the Virgin Birth as mythical. Regarding the labors of the Tübingen School, he says, "It seems to me, that with them, instead of the theory being the result of diligent and acute investigation, the theory is first made, and then the inferences, or arguments sought out, discovered, or imagined, and wrought up with infinite skill to establish the foregone conclusion." The first canon of criticism laid down by Strauss is, "that wherever there is anything supernatural—angelic appearances, miracles, or interposition of the Deity, there we may presume a myth." Dean Milman again writes "many of these critics, and writers are men of the profoundest learning, and it would be the worst insolence of uncharitableness to doubt, with the most sincere and ardent aspirations after truth; but a curious fact is, certain parts of the Evangelic history, the angelic appearances, the revelations of the Deity addressed to the senses of man, with some, though not all, this class of writers, everything miraculous, appears totally inconsistent with historic truth."

As to the question of St. Mark's Gospel representing the "Church's first faith," Mr. Wilmer thinks he has made a point by a reference to the election of a successor to Judas, his eligibility depending on having been with the Apostles from "the baptism of John," and to St. Peter's sermon on the feast of Pentecost, wherein he said nothing of the birth of our Lord, and then placing alongside this, the way St. Mark begins his gospel narrative with the Baptism of Christ by John the Baptist.

It seems to me in order, to remind Mr. Wilmer of the object both of the election to the Apostleship, and the sermon of St. Peter, "Beginning . . . must one be ordained to be a witness with us of His resurrection." So in the sermon, "this

Jesus hath God raised up, whereof we all are witnesses." So again at the "Beautiful Gate," St. Peter declared, "Ye killed the Prince of Life, whom God hath raised from the dead, whereof, we are witnesses." St. Luke tells us that "with great power gave the Apostles witness of the resurrection of the Lord Jesus." The object of the Apostles, was to convince the Jews that the Messiah had come, and that they had crucified Him. "In the eyes of the Apostles," said Canon Liddon, "the resurrection of Jesus was God's visible interference designed to certify the true mission, the true claims of Jesus; our Lord Jesus Christ Himself had appealed beforehand to this very certificate. The sign which He had given to an unbelieving generation—the proof that He came from God, was that He would raise the Temple of His Body, from the dead in three days and therefore the Apostles began with preaching the fact of the resurrection." Realizing this, the penitent Israelite, like those "waiting for the consolation of Israel," would have no hesitancy in believing the Virgin Birth of the Messiah, for prophecy and tradition would come to their aid. No argument can be made to prove that St. Mark's Gospel represents the "Church's first faith" by any coincidence in this Gospel with words uttered at the first election of an Apostle and at the sermon of St. Peter on the feast of Pentecost. (Rev.) Jas. W. Sparks.

The Rectory, Toms River, N. J., Holy Week, 1906.

LO, THE POOR TEACHER.

To the Editor of the Living Church:

THE contributor of the article entitled as above on page 795 of your issue of April 7th seems to be unaware that the account given by Moses of the Crossing of the Red Sea says that "the Lord caused the sea to go back *by a strong east wind all the night,*" using nature's operations to produce a miraculous deliverance. Wm. L. Glenn.

April 7, 1906.

"BORN OF A WOMAN."

To the Editor of the Living Church:

OUGHT we to find a reference to the Virgin Birth in St. Paul's words in Gal. iv. 4, "born of a woman"? It has been sometimes affirmed by writers, both ancient and modern, that we have in the phrase a clear statement that our Lord was born of a Virgin; to which it has been replied by those who disbelieve the Virgin Birth that such a gloss on St. Paul's words strains their meaning to the breaking point, and is a fair example of the way in which Scripture is handled in the interests of orthodoxy. However unjust the latter charge may be, it is one that we ought not simply to ignore. To carry conviction to that daily increasing number who take their stand upon the witness of history and literary evidence, our arguments in defence of the Church's Faith must at least be on the same level as those who oppose it. Criticism, that is, must be answered by criticism, not by counter-assertion.

In the matter before us, St. Paul is contrasting the state of men under the law with their condition under the Incarnation. In the former they were no better than slaves, for they were like little children kept in ward by the strict surveillance of guardians and stewards. On reaching maturity, however, they passed out of this bondage into the freedom of sonship, a transition made possible by the Son coming among them and redeeming them out of their pitiable state. Is not the Apostle's purpose in this context (passing by for a moment the exact force of the phrase in question), simply to emphasize at once the Divine and Human *Natures* of the Son, and His condescension in assuming the latter? (The passage should be compared with Phil. ii. 6-8, to which in many respects it is exactly parallel.) On the one hand, He came forth from God's side, or rather *"out of"* God (ἐξαπέστειλεν): that being so, He was divine; on the other, He was born, or "made" (*lit.*, "became," *cf.* St. John i. 14) of a woman (γενόμενον ἐκ γυναικός): and that established the reality of His Human nature. St. Paul apparently is here in no way expressing *how* He entered the world. It is the *fact* of His Humanity: that He is our Elder Brother, as he elsewhere calls Him, at once Divine and Human, who has come to redeem us, that the context quite clearly seems to set out. If the Apostle had wished to set forth *how* the Lord had become Man, would he not have written "born of a Virgin" (γενόμενον ἐκ παρθενοῦ)? Just as in Rom. i. 4, "born of the seed of David according to the flesh" (*cf.* also Rom. ix. 5, II. Tim. ii. 8), he desires to draw out the *Davidic descent* of the Messiah, so here he is teaching that our Lord is Son of *Man*, the Representative of humanity. The *mode* of His becoming Son of Man is extraneous to his present purpose. The main thought of the section is the similarity of the general conditions common to our Lord and the race He came to redeem.

But if it be argued that what has been thus far said is after all only subjective and arbitrary, and that when St. Paul wrote "born of a woman" he might quite well have meant "born of a Virgin," it will be necessary to look at the Biblical usage in regard to the two terms in question.

We are all familiar with the words in Job xiv. 1, "Man that is born of a woman hath but a short time to live, and is full of misery." The first seven words obviously call attention simply to the fact that man is *human*. "Every human being hath but a short time to live." The Septuagint renders the phrase by γεννητὸς γυναικὸς· In St. Matt. xi. 11 our Lord says, "Verily I say unto you, Among them that are born of women there hath not arisen a greater than John the Baptist." The Greek of the phrase is ἐν γεννητοῖς γυναικῶν. These two illustrations, which might be considerably amplified, will probably appear to many as decisive. The word γυνὴ, in fact, is a generic term, denoting any person of the female sex, without reference to the fact of her being maid, wife, or widow. It is the context alone which determines her state. In support of this generic character of the term it may be sufficient to refer to Gen. ii. 23, "She shall be called woman (Septuagint γυνὴ), because she was taken out of man": and St. Matt. xiv. 21, "And they that did eat were about five thousand men, beside women (γυναικῶν) and children." In the Greek Old Testament the word occurs just over one thousand times. I have failed to find an instance where the term, standing alone, is equivalent to "virgin." In the New Testament the word is found two hundred and fifteen times; in no instance is it simply synonymous with "virgin." Twice it occurs in the Gospel (St. Matt. i. 20, 24) as "wife," with reference to one of whom we know from other testimony was also a virgin. That is just my point. The word itself tells us nothing whatever in regard to her being a virgin—that we must learn elsewhere. If anyone doubts this, let him read the two references just given in St. Matt., substituting in each case "virgin" for "wife." Our Lord was unquestionably born of a virgin: He was also "born of a woman." But the latter term gives no information as to her state, and as I hope to show, St. Paul has an absolutely consistent use with regard to the two terms, never using them synonymously or interchanging them. In this he agrees with the other New Testament writers, and (as far as I have been able to discover), with the Septuagint. γυνὴ (woman) occurs in his epistles sixty-four times, twenty-seven times as the equivalent of a member of the female sex—"a woman"—and thirty-seven times as "wife." In no instance does he employ it for "virgin." In I. Cor. vii. 34 he expressly contrasts the two terms—"there is a difference also between the wife (γυνὴ) and the virgin (παρθένος)." "Virgin" is found in the Greek Old Testament sixty-five times: in the New, fifteen times, of which *seven* are in St. Paul's Epistles, *always* with reference to an unmarried woman. In view of these facts, can there be any honest doubt that St. Paul's terminology, as regards "woman" and "virgin," exhibits the clearest possible contrast? When he wishes to denote a member of the female sex, or a man's wife, he always writes γυνὴ: when he desires to signify a virgin, he invariably employs παρθένος. All this may very easily be verified by anyone who cares to take the trouble to do it. Given a Septuagint (not Bagster's, which arbitrarily omits the Apocrypha), a Greek Testament, a "Hatch and Redpath" and a "Moulton and Geden," there is only required industry to see the matter much more clearly than I have put it in the above letter.

If it be said, however, that the reference to the Virgin Birth is to be found in the use of the preposition ἐκ, as though the phrase signified *"ex semine matris . . . non viri et mulieris coitu"* (Calvin: *cf.* also Cornelius à Lapide, Estius, Calovius, and others) it must be answered that ἐκ is quite a usual preposition to express begetting or being born, as anyone may see by looking at the Greek of *e.g.*, St. John i. 13, iii. 6, viii. 41, Acts ii. 30, Rom. i. 4, etc., and that therefore the term has only its ordinary, normal force in the passage before us.

The testimony to our Lord's Virgin Birth rests on a solid and impregnable foundation. I trust no one will suppose me to suggest that it is excluded by, or inconsistent with, these words of St. Paul. Nothing could be further from my mind. I only wish to point out that they have no reference to the matter, and that when we use them in its support, as has very recently been done, we create the impression among certain people that the case for the Catholic Faith requires desperate expedients

wherewith to support it. The Virgin Birth of our Lord, as I say, rests upon sure and certain witness, without our pressing into its service a phrase of St. Paul, which the thought of the passage on the one hand, and the consistent usage of Holy Scripture on the other, will not really allow us to employ.

Oxford. STUART L. TYSON.

THE RECONCILING OFFICE.

To the Editor of The Living Church:

A STATEMENT made at the close of the last General Convention, seems especially pertinent at this time of searching of heart for the divisions of our Protestant friends, viz., that our hope was now rather in encouraging this movement, than in looking for union results in this Church. The reasons must be plain; the ignoring of the Polish Memorial, indifference to reclaiming those misguided, though honest, people who left us thirty years ago, and who yet hold to the Evangelical verities of the Divinity of Jesus, the Inspiration of Scripture and the Atonement, and the course as to a matter now moribund on which the "least said the soonest mended." In view of these and other facts, is it not timely to invoke guidance and direction as far as possible of a paper like yours, governed by principle rather than by policy, as to the union movement among our separated brothers, possibly in regard to "Denominational Names," as intimated in your issue of the 31st, as to everything else?

T. A. WATERMAN.

A REPLY TO MR. SETH LOW.

To the Editor of The Living Church:

A COMMUNICATION appeared in the *Churchman* from Mr. Seth Low, on "The Far-reaching Consequences of the Crapsey Trial." I sent the following to the *Churchman* in reply, which was to-day returned to me. The reason given, that "the trial will have begun" before its issue, seems to me a strange one.

C. C. FOND DU LAC.

THE IMPORTANCE OF THE CRAPSEY TRIAL.

To the Editor of the Churchman:—Your always able and respected correspondent, Mr. Seth Low, has put in a plea for such a new and wide comprehension in the ministry of our Church, as will allow of their disbelief in the actuality of the facts stated in the Creed, which before God the minister, in the service, solemnly declares he does believe. To say to God one does believe that Jesus Christ was born of a virgin, and then in one's heart to explain it away by giving it some spiritual or allegorical meaning, is one of the worst forms of so-called Jesuitism. We must cease to object to the system of Alphonsus Liguori's morals if this is allowable. According to Liguori, when asked if a person went in a certain direction, it is allowable to put one's finger up one's sleeve and say, "No, he did not go that way." We shall have, if this broad system is permitted, to put up with teachers who say one thing plainly to God, but who have got another doctrine "up their sleeve." I do not think this ecclesiastic grafting by our clergy will beneficially promote the morality of our people. It has a little too much of the Ah Sin look about it. Men may indeed deceive themselves in holding the righteousness of such a course, but they cannot cheat God. To Him such a service is a mockery. It also undermines a man's morality.

It has been argued that there have been two differing schools of interpretation in the Church. True, but they have been upon a different class of subjects, like predestination, justification, and the operations of grace. But there has never been any difference, until these late matters arose, about the facts in the creeds or in the first five Articles of Religion, in which Christ's virgin birth is declared. No valid argument therefore can be based upon alleged differences allowed within the Church, because such differences have not been concerned with the points at issue. It would be an illogical, and so, worthless contention.

It is argued that as the interpretation of the United States Constitution has had to be widened to meet our country's new conditions, so there should be a change made in our Creed to meet the new knowledge and conditions of our times. But the spiritual condition of the natural man has not changed. He is a sinner and rebel against God. The revelation God has made to man, cannot be changed to suit man's ideas or wishes. Man has had a revelation made him that suits man's rebellious and sinful condition. It is a revelation that requires him to submit to God his heart and mind. A revelation that does not require man's entire submission is no revelation from God.

Again it is said, we no longer accept the literal interpretation of the first chapters of Genesis. This is true. But their literal interpretation never was a matter of faith. The doctrine, however, as stated that God is the Creator of all things has never by Jew or Christian been denied. We believe likewise in the fact of the resurrection of the body. The mode in process is not declared in the Creed. *It* is not therefore a matter of faith. The new knowledge of physics that identifies matter with electricity may enter into our speculative opinions if we have any. But the Virgin Birth of Christ is stated as a fact and the mode by which it was accomplished is given. He was conceived by the Holy Ghost.

We are told that the Church takes in persons of different kinds of mind. True enough. All kinds, not merely two, we should say. She also puts them in two classes. Some are her commissioned officers, some are laymen. The latter are taken in at Baptism on their profession of the Apostles' Creed. They enter the Church's school, supposedly as pupils willing to be further instructed.

The clergy, however, are commissioned as having been fully instructed and pledged to teach the faith as this Church has received the same. There may be some who, as your correspondent states, regard the faith like unto the fixed crystal organization of a diamond and others look on it as a seed. Both ideas are correct, but they are not antagonistic. "Fixed creed" is not opposed to seed-developing truth. The fixed creeds are like the walls of a well that prevent the water running to waste, but do not prevent the living water of individual personal experience and apprehension, bubbling up within. The walls represent the limits within which this operation may take place. When a clergyman feels he cannot be so confined, his honest course is to hand back to the Church his commission. It is dishonorable not to do so.

A further inquiry is made: Why cannot the Holy Spirit now enlighten scholars to make new discoveries concerning the faith? This is to confound the work of the Holy Spirit with the work of Christ. Christ is the Eternal Wisdom and the final embodied revelation of God to man. The first work of the Holy Spirit was to guide the Apostles into all truth, bringing to their remembrance all they had heard of Him, and then enabling the Church to guard and hand down this revelation. What the general consciousness of Christendom bears witness to concerning it, is the voice of the Holy Spirit.

We cannot set aside this united testimony for that of a few modern scholars, most of whom are living without the sphere of the Spirit's illumination. Moreover, as the Holy Ghost is the Spirit of truth, He cannot say one thing at one time and deny it at another. Having once taught the Church that Christ was virgin born, He cannot now deny it. A theory that makes Him do it makes God a liar.

Finally, we are told that in the coming trial the Church will pass judgment not only on Dr. Crapsey, but on herself. She will. She will either be true to her Lord or false to Him. She will either yield to the plea for greater laxity and comprehensiveness, or be loyal to the trust she has received. She will either, seeking popular favor, shout—with the multitude for some modern Barabbas, or suffer reproach with Jesus. She will either accept the thirty pieces of silver of Broad Church money, and betray Christ into the hands of His enemies, or be willing to suffer with Him. She will either choose the modern criticism and the spirit of the age, or be led by the Holy Spirit. She will either hold fast to the faith she has received and preserve her continuity with the Church of the ages, with its councils and doctors and creeds and saints, or she will break with it and become an apostate Church. It is, we grant, a serious matter. May God deliver her!

C. C. FOND DU LAC.

COMMENTS ON THE "CHURCHMAN'S" POSITION.

THE following letter like the one of the Bishop of Fond du Lac, was refused insertion in the *Churchman,* and we are requested to give it space.—EDITOR, L. C.

To the Editor of The Churchman:—Your leading articles in the case of the Rev. Dr. Crapsey, accused of teaching doctrines directly contrary to those of this Church, have puzzled some of us not a little. It has been urged that we must trust to his own sense of fitness, and that, when he declares he accepts the Apostles' Creed, we must let that declaration stand even in the presence of his equally clear declaration that he rejects most

of that Creed. I waive the reasonableness of allowing a man to be judge in his own case, and beg to submit two questions:

Are there any conceivable errors in doctrine, so flagrant as to justify the Church in taking away the teaching office from those who utter such errors? And if so, will you be good enough to indicate some of those errors particularly? I ask these questions for information, in good faith, hoping that I may come to understand your point of view a little more clearly. Nowadays, when Mr. Seth Low justifies a definite contradiction by calling it "a spiritual interpretation," as if "spiritual" meant something different from "real" or "actual," we do not quite know whether atheism may not be held lawful in our pulpits, on the ground that the man who says "I believe in God, Father, Son, and Holy Ghost," interprets those words "spiritually" into "I do not believe in any God."

May I add certain other comments upon utterances that have appeared in your columns and elsewhere upon this subject? The Rev. Mr. Melish forgets that Dr. Crapsey is not accused of false teaching concerning good works or social uplift; and he forgets, also, that young men religiously indifferent are scarcely good judges as to whether a priest of the Church delivers the message he has promised to deliver. I doubt not that Felix Adler, or Rabbi Fleischer, or the Rev. Dr. Slicer would all "appeal to the best" in a young man who has not yet attained to faith in God: but we should hardly count that sufficient warrant for making them priests of this Prayer Book Church.

Mr. George Foster Peabody is disturbed for fear scholarly young men will not seek Holy Orders if it is expected of them that they shall actually accept the Catholic Faith, and proposes to "constitute a new organization" for the accommodation of such. I may claim to know something of scholarly young men; and my impression runs directly counter to Mr. Peabody's. It is always well to be definite; so I instance, as really illuminating that aspect of the question, the three young men whose names I have last presented to the Bishop of Massachusetts as persons seeking the priesthood. One took as high a degree in science as was awarded last year, at the Massachusetts Institute of Technology, having previously taken his B.A. elsewhere. He is now enjoying a graduate scholarship there. One is a Harvard Ph.D. of high distinction, who is now in the faculty of a well-known college for women. And the third received the most brilliant B.A. ever given at Harvard, a *Summa cum laude ter,* and held a Fellowship abroad last year. I take these cases because they are at my hand: and I know that if this new idea of a false "spiritulizing" (which no man would tolerate for a moment in any other region of intellectual activity) were to have received the sanction of the Church, not one of these men would have ever dreamed of desiring an office so obscured and uncertain. They seek the priesthood because they want to declare the Faith which was once for all delivered to the saints, and because they desire to minister in the Name of Jesus, Son of the Virgin Mary, true God, true Man.

I do not see why Mr. Peabody's frankly declared purpose of separating from the Church is to be condemned, if he no longer holds the Faith of the Church. Merely sentimental considerations should not outweigh one's convictions, or lack of convictions. But it is quite unnecessary to form a new organization, in order to accommodate those who follow Dr. Crapsey in his published theories. The American Unitarian Association makes admirable provision already: even belief in a personal God is not required there, I am informed; and the King's Chapel Prayer Book is almost sufficiently mutilated to be capable of honest use by those who cannot believe the utterances they are now constrained to repeat.

WILLIAM HARMAN VAN ALLEN.

SUNDAY EVENING SERVICES.

To the Editor of The Living Church:

THROUGH your columns I desire to make a plea for Sunday evening services. From them, if at all, the Church in America must solve her problem and do her missionary work.

It is a pleasant and easy arrangement for the parish priest and his people to have a delightful vesper service in the afternoon, and to enjoy the comfort of their homes in the evening, but it is not missionary work.

Our cities, towns, and villages have vast numbers of non-religious people. These people sometimes attend service, but usually in the evening. Sunday morning congregations are our parochial families assembled for worship. As a rule few outsiders are there at that time. Nor will they come in the afternoon. If the Protestant churches are open in the evening and ours are closed, these transients attend their services—they draw them into their membership, and they deserve to have them, under those conditions.

Have you ever noticed that the large Confirmation classes are usually from the parishes where a good evening service is maintained? St. Peter's, Chicago, presented 149. Christ Church 80, and my own parish 90, within the last ten days. In each of them the evening service is a strong feature, and the classes of this year are not far different from those of the past years in either case. At least 50 men and women in my last class were won through the evening service.

After Easter comes a lull in our activities, then summer vacations, and I am inditing this letter now so that I may suggest to my reverend brethren, that during the coming summer they plan active and energetic campaign for the coming fall and winter.

Much has been said of the Missionary Thank-offering for 1907 on the part of Churchmen, but little has been said regarding a harvest of souls as a thank-offering. I believe this can be done in the manner outlined and by other auxiliaries such as parochial missions.

Brethren, the people are hungry for the full Gospel of Christ—the Gospel in the Church. They are waiting to come in. The harvest is very plenteous. We need to be baptized with the Holy Ghost and with fire—an all-consuming fire which will not let us rest so long as men and women are dying without Christ at our very doors. The parish which can see the heathen across the seas and not those at our doors, is not far-sighted in the right way. The first duty is the duty at our hand and from that our duties become world-wide. To save the American people is our first mission, even though it may not be our last. These will be largely saved (if at all by us) through the evening service.

As one has recently said: "Over every church door there is ostensibly this motto, 'This is the Gate to Heaven.'" What think you, my brethren, is the mental comment of the man who finds that gate shut on Sunday evening, his only chance for entering in? Perhaps he will look for another gate!

ERNEST VINCENT SHAYLER,
Rector Grace Church,
Oak Park, Chicago.

"GOD TEMPERS THE WIND TO THE SHORN LAMB."

A lamb, bewildered, through the darkness came,
The rain fell fast and fiercely raged the gale;
The loving Shepherd guards His creatures frail,
And through the shadows gently calls its name.

The lamb was guided by the voice so kind;
New strength revived its feeble limbs again.
It bravely struggled on through night and rain,
No longer shrinking from the stinging wind.

That Holy Voice that calmed the storm of old,
On Galilee, these winds so wild obeyed.
At His command they spared the lamb that strayed;
Unscathed, though shorn, at last it reached the fold.

Through doubt and gloom of night a spirit came,
Temptations pressing sore, through tempest wild,
Which threatened to o'erwhelm the shrinking child
Of God, that passed unharmed through sin and shame.

The spirit heard the Shepherd's voice above
That called His child, that bade the storm be still,
And meekly passing on to learn His will,
At last was gathered to the fold of love.

Through doubt and fear *we* pass, but not alone.
We hear the Shepherd's voice, though storms may rage;
We feel His presence near in youth and age.
O Shepherd great, forever shield Thine own!

Asbury Park, N. J. MARTHA A. KIDDER.

WHEN LOVE is heard inviting more trust, more love, the encouragement to trust, to love, goes beyond the rebuke that our love is so little, and we take heart to confide in the love that is saying, "Give me thine heart," expecting that it will impart itself to us, and enable us to give the response of love which it desires. For indeed it must be with the blessed purpose to enable us to love Him that our God bids us love Him; for He knows that no love but what He himself quickens in us can love Him.

Therefore always feel the *call* to love a gracious *promise* of strength to love, and marvel not at your own deadness, but trust in Him who quickeneth the dead.—*John McLeod Campbell.*

ST. MARK.

O God of saints, we bless Thee
For Thine Evangelists,
Whose light hath penetrated
Through heathen shades and mists;
The words by them recorded
Thy Church doth still hold dear,
And faithful hearts are lightened
Who seek for wisdom here.

For blessed Mark, Thy servant,
Made strong through heavenly grace,
Within whose sacred pages
Thine earthly life we trace,
We thank Thee, dearest Saviour,
O grant us willing hearts
To still receive the message
His precious truth imparts.

O may we ever truly
Revere that gracious word
Through heavenly inspiration
Upon Thy Church conferred;
O may Thy joyful tidings
To all the world be given
To teach Thy people knowledge
And train their souls for heaven.

O Christ, our Prince and Saviour,
To Thee be endless praise,
Whose Gospel doth illumine
Thy Church throughout all days;
Like praise to God the Father
And to the Holy Ghost
From all Thy ransomed children
And Thine angelic host.

William Edgar Enman.

THE STEPDAUGHTER.

By Constance Fuller McIntyre.

We have heard, all our lives, of the cruel stepmother—first of all in fairy tales, and later, perhaps, in real life. Indeed she is, though perhaps less overworked for purposes of light comedy, almost as much of a butt as the mother-in-law. Personally, however, I have always cherished a sneaking sympathy for them both, even when their skirts are not entirely clear of the blame often indiscriminately heaped upon them.

Still, for all this, the stepdaughter undeniably has her side too, with which one cannot but sympathize also; which goes to prove that the step-relationship is one calling for special grace—in the Scriptural quite as much as in the social or every-day meaning of that serviceable word.

One naturally expects rather more of the former than the latter; not only because she is not obliged, unless she so chooses of her own free will, to enter into a partnership entailing responsibilities towards children other than her own; but because she is, presumably, older and more experienced than her stepdaughter, one looks for riper judgment, wider sympathies, a tolerance of and allowance for other people's point of view when it is at variance with her own pleasure and convenience, that, in the nature of things, a young girl must look forward to acquiring by slow degrees rather than practising in the present. All of which is merely an amplification of the idea crystallized in the proverb about looking for old heads on young shoulders.

Most people, I think, judging from examples among their own acquaintance, will bear me out in saying that the average stepmother—one who is neither diabolically black or spotlessly white, but may be likened to one of the many human shades between these superhuman extremes—finds it comparatively easy to get on comfortably with her stepsons. But with the daughters it is oftentimes much more of a battle to establish friendly relations, even with the best will in the world.

And there are many reasons for this. Take the typical girl in her teens, either objectively as we see her around us, or subjectively, as one remembers one's own girlhood, with its first pitifully self-conscious little virtues and impulsive idealism, and imagine all the reasons she would have, in her own mind, against her father's marrying again. She may not improbably consider, as many school-girls would, with their primitive and theoretic ideas of life, that it is sheer sacrilege to his love for her own mother for her father to dream of choosing a successor. From this she argues that both loyalty to her mother's memory and sincerity in herself render it a species of virtue that she should stoutly and consistently maintain her disapproval of the interloper she imagines the unfortunate stepmother to be—perhaps before she has ever even seen her.

As characteristic of her age, she cannot view the question from her father's standpoint, or realize that it may even be only less for her sake than his own that he is endeavoring to repair, as well as may be, the terrible loss to any home of the wife and mother. For while he longs, perhaps painfully for the companionship of a wife himself, he realizes also that the guidance of a wise, motherly woman is of first importance to a young girl on the threshold of life. Thus, if he is the right kind of a father, he has this *arrière-pensée* in his mind when watching one and another lady who may strike him as eligible or in any way likely to look favorably on his suit. If he sees that such an one is forbearing and sympathetic to those weaker than herself or in any sense dependent on her, he may know that, sentimental considerations on his own behalf being satisfied also, she will do her part towards being a good stepmother.

But this type of stepdaughter is, after all, perhaps, more easily won over by a tactful and patient considerateness on the part of the stepmother than an older girl, to whom she stands not so much in the relation of a supplanter to one gone before as of a personal rival. If she has been accustomed for some time to keep house for her father, play hostess to his guests, invite her own friends whenever she pleased, and generally do as she liked, it is undeniably hard to be dethroned, for it strikes many girls in that way, to make place for another who not only consigns her to a place of very secondary importance in the household, but also, in all probability, in her father's affections and attentions. It would hardly be in human nature not to resent this even if she were wise enough not to make open difficulties where her doing so could answer no possible purpose beyond making home disagreeable to all concerned.

I have known of more than one case where a grown-up daughter broke up her father's intended re-marriage; in one of these cases, I think the daughter herself, being now tied so closely at home, regrets her action purely for her own sake. And then, a daughter may marry and go off at any time, leaving the father to shift for himself, so that while a second marriage may quite conceivably be hard on her, there is distinctly another side to it.

Some older stepdaughters, even supposing the stepmother is a tactful, warm-hearted woman, may be a great deal better off than before, since she can not only relieve them of responsibility, but by entertaining and introducing new people and ideas into the family circle, widen and increase their social opportunities. Indeed, even should they not be on the friendliest of footings, it is obviously to her interest to see them happily married and established in homes of their own—matters which it is undoubtedly better for motherless girls to have a little help and judicious advice in.

I knew one case, however, where a very young and pretty stepmother was so vain that she flirted herself, outrageously, with the very young men from whom the stepdaughters themselves would have naturally expected the attentions that were wrested from them by their more worldy-wise rival. However, I think that is an exceptional case, though stepdaughters are sometimes thrust unjustly in the background, being denied advantages in the matter of dress, education, and other things, that, as their father's daughters they have a perfect right to expect. One's heart goes out to a young girl in this predicament and one feels that her father should see to it that provision is made to ensure her from thus being defrauded of her rights.

At the opposite pole from the stepmother who constitutes herself the rival of her husband's daughters—though scarcely more admirable—is the one who is so over-anxious to get them married and out of the way that she really cheapens them by showing so plainly that any kind of a suitor will be more than welcome. I remember one of this kind, who used to annoy her stepdaughter a good deal just in this way. On one occasion, typical of many others, they were at a picnic, and the girl was chatting with a young man she had recently met. She had no reason to suppose that he felt any other than a casual passing interest in her personally any more than in the other girls of the party, but the stepmother buzzed about, transparently inveigling others away that they might be left undisturbed *tête à tête;* saying, in a stage-whisper (which the girl felt much mortified to think her companion could hardly have escaped overhearing), "Don't spoil sport!"

Happily, we have all known cases, and they are by no means infrequent, where girls love their stepmothers devotedly, realizing that they are really fortunate in having a disinterested and affectionate friend at hand, without whom they would be lonely and friendless just at the time when they are peculiarly dependent on the many little helps as to the wise

expenditure of a perhaps small dress allowance, advice as to the how, when, and where they shall see their boy friends, and a thousand and one other matters which, failing their own mother, no one else, in most cases, is quite in the position to bestow just where and when they are urgently needed.

CASUAL COGITATIONS.

By Erie Waters.

HER NORTH ROOM.

THERE was a great discussion when they moved into the new house, as to whether they should give Aunt Emily the north room. She, being the eldest, was always given the best of everything; even though she protested strongly against it. But then—as the three nieces argued—she had always been delicate, and she it was who had made it possible for them to keep a home together. They felt that they owed her much. She, poor woman, had started out to take care of the orphans, and it had ended by her being taken care of, instead.

But, and this is a digression, so great are the unforeseen effects, the working together for good, that her very infirmities helped to make the young people in her charge, tender, capable, and loving. Once, during a long and tedious illness, she said to the wise doctor:

"Oh, doctor, make me well! I am tired of making ministering angels of other people."

"Perhaps that is your mission," was the answer, given gravely.

The words sank deep, as he intended they should, and she became more patient, watching the growth in strength of character and unselfishness. She had grieved for pleasures set aside that the house might be cared for, the invalid tended. Now she began to realize that there was a higher good than personal joy; that one might do without happiness, and "instead thereof find *blessedness*."

But to return to our north room, with the clear, steady light that painters love. It was quite the best room and the largest, and was soon made cheerful with warm, bright tints in wall-paper and furnishings. From the large bay-window one looked on the street, with glimpses of East and West from the smaller windows. But no direct sunshine entered the room. True, there were brief hours on a summer afternoon when it came slanting in from the west, but it was not needed then, when the invalid could go outside, any more than youth needs adornment or worked-up pleasures; when it is a joy only to be alive.

Aunt Emily was a philosopher who looked for compensations, carrying her own sunshine with her. When taking a cup of coffee in bed one winter's morning, she was surprised to see a corner of the room bathed in sunshine, glinting on the pictures and gleaming from the pretty wall-paper.

"Ah!" she thought, "borrowed sunlight, so like my life; so much of my happiness has been like reflected sunshine, coming from others who are joyous." She found, on investigation that the morning's gleam was reflected from the double glass of a house on the opposite side of the street. She was glad that into that house the sunshine poured, filling the room and shining upon a little boy who was ordered to take sun-baths daily. She loved to picture him, building his blocks on the floor, and could see his curly hair, bright and golden; could rejoice that he was growing and thriving in the vivifying rays. Yes, she was glad for those in the sunshine; but sorry, very sorry to see in several houses the blinds drawn closely, lest carpets or furnishing should fade.

"It is thus," she pondered, "that some there are who have the best blessings and will not see them; but draw down the curtains and shut them out, allowing their lives to grow pale, colorless, and useless, until at last—when it is too late—the daylight dies."

When the watcher rejoiced in the brightness across the way, seeing the first crocuses and daffodils, she hoped that the opposite neighbors found their point of view not unpleasing. She knew that the grass grew greener on the shady side—that the house-holders tried to make their windows attractive and pretty. She hoped that when they were tired of too much sunshine they rested their eyes by looking over: even as the young people came to her—out of the whirl and glare of noonday life—for peace, counsel, and comfort.

Prayer is the peace of our spirit and the calm of our tempest.—*Jeremy Taylor.*

THE MINISTRY OF CONSOLATION.

By Ray Davis.

IT was a sacred hour that could come but once in their lives. Dr. Powers, who for forty years had been a priest of God, sat in his study talking with his only son, who was to be ordained to the priesthood on the morrow. The younger man resembled the elder in many ways. There was the same broad forehead and deep-set eyes, but there was enthusiasm in the boyish face of the younger, and lines of experience and sorrow in the face of the elder man.

Together they talked of the parish in a distant diocese, to which Robert Powers was going directly after his ordination. They talked of Church history and the various movements in the Church's life, but more than all, the elder man emphasized the work of the priesthood in its relation to the individual soul.

"Remember," he said, "that your Sunday sermons are to the congregation in general, but your parish work is a work with individuals. In it you must bear in mind that God never made two souls alike; they are as different as faces. Strange as it may seem, the sermon you preach is not that which the congregation hears, for each individual unconsciously adapts and interprets it for himself; this you cannot avoid; but in your parish work you must seek for a sympathy and sincerity which cannot be misunderstood. Language has its limitations, but a heart full of consecrated love to God has an unspoken language which is universally understood."

So they talked together until the hour grew late. The younger man felt that there was something more his father wished to say, and he waited, knowing his natural reserve. At last it came.

After a long pause the older man said, slowly:

"My son, in the wonderful work to which you are called, you will many times find yourself face to face with a human soul in its reality. Be careful of words at such times. Remember what I have told you of that which lies back of language; remember the Silences of God. I give to you what I have learned. You will go to the house of grief and sorrow. Know this—that grief in its intensity is deaf to words. Let the man who is stricken with the sorrow of his life kneel beside you with clasped hands and uplifted face. You know the picture of Christ in the Garden of Gethsemane; I say it reverently—that physical posture will bring relief to anguish of heart more than any words of yours. Wait patiently in silence or with murmured prayer until the Angel of Consolation comes to the man kneeling beside you.

"Or, perhaps, he will ask, 'Why was my dear one taken? how can this affliction be for my good?' Many lose their faith by trying to understand God's Providence when all their strength is needed for the enduring of pain. Endurance is all that can be expected of them at first; simply to go on living by the help of God. Understanding may not come for many years. After the lesson of endurance is learned then comes a necessity of feigning cheerfulness for the sake of those around them, and after a long time will come perhaps the harder task of admitting to themselves that the cheerfulness is no longer assumed, but that the shadow of their sorrow is passed away. Do not expect that any ministry of consolation will take away the pain when sudden death has entered a home; yet he who kneels with face uplifted may find strength to say, at last, 'Thy will be done.' I have given you this ministry of consolation as a sacred charge; it has come to me out of my own life, and out of the lives to whom I have ministered."

There was silence in the little study. Robert Powers lifted his eyes to his father's face, then followed his father's eyes to a portrait that hung over the study table. Opposite was Hoffman's picture of Christ in the Garden of Gethsemane. The younger man waited, and in the silence he understood for the first time the reality of what is back of language.

"Let us pray silently," said his father, and they knelt together, the young man with his life and work all before him, and the gray-haired priest of God, whose ministry of helpfulness and consolation was near its end.

"He will be very gracious unto thee at the voice of thy cry." That has comforted me often, more than any promise of answer; it includes answers, and a great deal more besides; it tells us what He *is* towards us, and that is more than what He will *do*. And the "cry" is not long, connected, thoughtful prayers: a cry is just an *unworded dart upwards* of the heart, and at *that* "voice" He will be very gracious. What a *smile* there is in these words!—*F. R. Havergal.*

Church Kalendar.

April 1—Fifth Sunday (Passion) in Lent.
" 8—Sixth Sunday (Palm) in Lent.
" 15—Easter Day.
" 16—Monday in Easter.
" 17—Tuesday in Easter.
" 22—First Sunday after Easter.
" 25—Wednesday. St. Mark, Evangelist.
" 29—Second Sunday after Easter.

KALENDAR OF COMING EVENTS.

April 25—National Conference Ch. Clubs, Rochester; Pacific Coast Missionary Conference, Seattle; Dioc. Conv., Louisiana.
May 2—Massachusetts Diocesan Convention, Boston.
" 15—Church Congress, Philadelphia.

Personal Mention.

THE Rev. JAMES F. AITKINS, rector of St. John's Church, Huntington, Long Island, N. Y., has declined the call to become rector of St. John's Church, Elkhart, Ind.

THE Rev. E. F. BIGLER, rector of Grace Church, Defiance, Ohio, has accepted a call from St. Luke's Church, San Francisco, Cal., as curate.

THE address of the Rev. J. E. CARTERET is now Quincy, Florida.

THE Rev. WALTON S. DANKER, rector of Trinity Church, Milford, Mass., has accepted the position of Assistant Minister in the Church of the Messiah, Brooklyn, N. Y., and will assume his duties on the last Sunday in April.

THE Rev. BENJAMIN J. FITZ has resigned the rectorship of St. Luke's Church, Lincoln, Neb., and has accepted an assistantship in the Church of the Holy Cross, New York. After May 1st his address will be 300 E. 4th St., New York.

THE Rev. HUGHELL E. W. FOSBROKE, Professor of Hebrew and Old Testament Literature at Nashotah, has been called to the rectorship of St. Stephen's Church, Milwaukee.

THE Rev. LATTA GRISWOLD has resigned his curacy in Trinity Church, Newport, R. I., to become vicar of St. Colomba's Church and master in St. George's School, Middletown, R. I.

THE Rev. JOHN S. MOODY, formerly Archdeacon of West Missouri, has accepted the charge of Hickory and Lenoir, N. C., with their adjacent missions. His address will be Hickory, N. C.

THE Rev. W. J. PAGE of Kansas City, Mo., has accepted the call of the Bishop of Alabama, to take mission work at Union Springs and Troy, and will begin work May 1st.

THE Rev. EDWIN A. PENICK of Phœnix, Ariz., has accepted the call to Christ Church, Tuscaloosa, Ala., and will begin work there about May 1st.

THE address of the Rev. PELHAM WILLIAMS, S.T.D., is for the present, Greenbush, Mass.

ORDINATIONS.

PRIESTS.

MILWAUKEE.—On Wednesday in Holy Week, at All Saints' Cathedral, Milwaukee, by the Bishop Coadjutor of the diocese, the Rt. Rev. Dr. Webb, the Rev. SILAS COOKE WALTON was advanced to the priesthood. The Rev. Canon Wright presented the candidate, and the Rev. H. B. Pulsifer preached the sermon. The Rev. L. A. S. R. Rose also assisted in the ceremonies.

The Rev. Mr. Walton continues as missionary at St. Mark's, Barron—with care of Rice Lake and Turtle Lake missions.

WEST VIRGINIA.—On Wednesday in Holy Week, at St. Ann's Church, New Martinsville, West Virginia, the Rev. CHARLES HELY MOLONY was advanced to the priesthood by the Rt. Rev. Geo. W. Peterkin, Bishop of the diocese. The following clergy assisted in the laying-on-of-hands: the Rev. Messrs. Jacob Brittingham, Dean of the Northwestern Convocation; S. Scollay Moore, E. Hely Molony, David W. Howard, E. D. Irvine, and Creetus A. Dowell. Immediately after the ordination service, there was a celebration of the Holy Communion, at which the Bishop was the celebrant and the Rev. S. Scollay Moore the preacher.

DIED.

GAY.—Entered into rest, March 25th, in the eighty-fifth year of her life, SARAH ELIZABETH BANCROFT GAY, Marquette, Michigan.

HALSEY.—At the Convent of the Holy Nativity, Fond du Lac, on Easter Even, ALICE ERNESTINE, Sister of the Holy Nativity.

HOWARD.—Entered into the rest of Paradise, at St. John's rectory, Olympia, Washington, on Saturday, April 7th, RIO NEWTON, beloved wife of the Rev. Frederic K. HOWARD. The burial service with requiem celebration was read over the body in St. John's Church. The burial of the body will be in Superior, Wis.

HERRICK.—Entered into rest, April 6th, 1906, Mrs. CHARLOTTE WILLARD, for fifty-three years the beloved wife of the Rev. Dr. Osgood E. HERRICK, United States Army, retired. Watertown, N. Y., April 6th, 1906.

KNAPP.—At his family home in Beatrice, Nebraska, on Friday, March 23, 1906, CHARLES CLAREMONT INGLIS KNAPP, aged 53 years. He was junior warden of Christ Church from the year 1889 to 1895, inclusive, and a member of the vestry from the year 1895 to the date of his death.

MEMORIAL.

BISHOP MORRIS.

The following resolution was passed at a meeting of the Bishops present at the funeral of BISHOP MORRIS:

WHEREAS, the Chief "Shepherd and Bishop of our souls" has called unto Himself our deceased brother, we wish to put on record our appreciation of the great missionary career which has closed. Like Saint Paul, the Bishop of Oregon was literally "in labors more abundant, in journeyings often, in perils of water, in perils in the wilderness, in weariness and painfulness, in watchings often, in hunger and thirst, in cold," if not in nakedness. "Besides those things which are without that which came upon him daily, the care of all the churches." He found a handful of scattered frontier missions, and left two missionary districts and a diocese as the fruit of his labors.

We tender our sympathy to his widow and family, who have lost in him one who combined in a remarkable degree strength, justice, and tenderness. We condole with the diocese which has lost its spiritual head, but which has been enriched by the heritage of a consecrated and self-denying life.

LEMUEL H. WELLS,
Bishop of Spokane.
JAMES B. FUNSTEN,
Bishop of Boise.
FREDERICK W. KEATOR,
Bishop of Olympia.

INFORMATION WANTED.

The Bishop of Western Michigan will be obliged for the address of the Rev. DURLIN SERENUS BENEDICT.

CLASSIFIED NOTICES AND ADVERTISEMENTS.

Death Notices are inserted free. Memorial matter, 2 cts. per word. Marriage Notices, $1.00 each. Classified advertisements, wants, business notices, etc., 2 cts. per word.

Persons desiring high-class employment or high-class employees; clergymen in search of suitable work and parishes desiring suitable rectors, choirmasters, etc.; persons having high-class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage—will find much assistance by inserting such notices.

Address: THE LIVING CHURCH, Milwaukee, Wis.

WANTED.

POSITIONS OFFERED.

BISHOP HARE (address *pro tem.* 2308 De Lancey Place, Philadelphia) needs clergymen for several important white congregations in South Dakota.

WORKING HOUSEKEEPER of some experience in catering and managing servants. Moderate salary. HOSPITAL OF ST. BARNABAS, Newark, N. J.

WANTED.—A couple without children—either man and wife, son and mother, or brother and sister, to take charge of a manual training school for Indian girls. Must be communicants of the Episcopal Church. Address: BISHOP HARE, 1801 Spruce Street, Philadelphia.

AN ORGANIST WANTED for a theological seminary chapel. A full scholarship will be given in exchange for his services. For full particulars, apply to the PRESIDENT OF NASHOTAH HOUSE, Nashotah, Wisconsin.

WANTED.—After Easter, young assistant, Long Island; $720 and rooms. CLERICAL REGISTRY, 136 Fifth Ave., New York.

STUDENT LAY READERS WANTED for promising missions in District of Laramie. Interesting work, a bare living; help in studies for Holy Orders. Particulars: ARCHDEACON COPE, Kearney, Neb.

POSITIONS WANTED.

FOR COMING SEPTEMBER, position is wanted in boarding school by trained nurse, clergyman's daughter, experienced. Address: M. S., care LIVING CHURCH, Milwaukee.

BY YOUNG MARRIED PRIEST, curacy in large parish. Would also accept rectorship of small parish. Sunday School worker; distinct reader; extempore preacher. Best references. Write at once. Address: G. E. R., care LIVING CHURCH.

A CANDIDATE FOR ORDERS, College student, licensed lay reader, desires position as lay reader for summer months. Can act as secretary, tutor in classical branches. Experience desired more than salary. References, English and American clergy. Address: LAY READER, care LIVING CHURCH, Milwaukee.

ORGANIST AND CHOIRMASTER wants position in New York state or the West. Fifteen years' experience in training boys' voices and mixed choirs. References. Address: CHURCHMAN, 4301 Haverford Ave., Philadelphia, Pa.

ORGANIST AND CHOIRMASTER (English Degree) desires change. References and Testimonials. Address "DIAPASON," care LIVING CHURCH, Milwaukee.

ORGANIST AND CHOIRMASTER desires post; Bachelor of Music, Oxford, England; thoroughly experienced; powerful baritone voice; communicant; very best English and present post references. Address: "OXONIAN," LIVING CHURCH, Milwaukee.

CLERICAL REGISTRY.

POSITIONS SECURED FOR QUALIFIED Clergymen. Write for circulars to the CLERICAL REGISTRY, 136 Fifth Avenue, New York, conducted by The JOHN E. WEBSTER Co. Established, April 1904.

PARISH AND CHURCH.

ORGAN BUILDING AND RECONSTRUCTION. Mr. Felix Lamond, organist of Trinity Chapel, and Music Editor of *The Churchman*, is prepared to give expert advice to music committees and others who may be purchasing organs Address: 16 West 26th St., New York.

THE INDIANAPOLIS VESTMENT BAG—you need it. Send $2.50 to 1518 Park Ave., Indianapolis.

COMMUNION BREADS and Scored Sheets. Circular on application. Address: MISS A. G. BLOOMER, Montrose, N. Y.

PIPE ORGANS.—If the purchase of an organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Ky., who manufacture the highest grade at reasonable prices.

CHURCH FUNDS.

CHURCHES IN NEED OF FUNDS may be amply supplied by the production of Cantatas, Oratorios, Operas, and other entertainments. The retiring choirmaster of All Saints' Cathedral, Milwaukee, undertakes such work on a profit-sharing basis. His services are also available as visiting and consulting choirmaster. Address: MR. MORRISS, care LIVING CHURCH, Milwaukee, Wis. Recommended by THE LIVING CHURCH and the Music Committee of the Cathedral. Inventor and patentee of "La Scala" System (Mechanical Accessories) for kindergarten and conservatories.

CHOIR EXCHANGE.

SEVERAL FIRST-CLASS ENGLISH ORGANists are due to arrive next month and months following.

EPISCOPAL and other Churches needing men of irreproachable character and pronounced ability, can secure them by writing THE JOHN E. WEBSTER CO., 136 Fifth Avenue, New York.

A large staff of American and European Organists are on the ground and are now available.

SUMMER RESORTS.

PERSONS DESIROUS OF SPENDING THE summer in one of the most beautiful suburbs of Boston—quiet street, high land, magnificent outlook, cool sea-breezes (ocean mile distant), large lawn, residential quarter, two minutes to trolley, five to steam cars (city twelve to thirty minutes by cars)—can rent fully furnished house from middle of June for one to three months. Twelve rooms, bath, piazzas fireplaces, library (upwards of 2,000 volumes), gas and coal ranges, electric gas-lighting, and all that such imply. Increasing numbers come to Boston suburbs in summer. Country, seashore, and city combine in a way unparalleled. Excursions to places of historic interest add to the charm. Terms: per month, $250; three months, $700; one-half in advance. Fifty dollars binds bargain, deducted from first payment. References exchanged. Address: FAIRVIEW VILLA, 76 Alban Street, Dorchester, Mass.

TIVERTON, R. I.—THE HOUSE OF REST, in charge of the Sisters of the Holy Nativity, will be open to ladies during July and August. Address the SISTER-IN-CHARGE, 63 John St., Providence, R. I.

TRAVEL.

A YOUNG MAN would like to take charge of one or more boys travelling; could also act as secretary or correspondent. Address: "GEORGIAN," care THE LIVING CHURCH, Milwaukee.

EUROPE.—Select Summer Tours. Best steamers; small parties; new ideas; personal escort. $250. REV. L. D. TEMPLE, Watertown X, Mass.

APARTMENT TO LET—NEW YORK.

TO SUB-LET from June 1st to October 1st, in New York City, West Side, near Central Park and Riverside Drive, convenient to Subway and all trolley lines. An Apartment partially furnished. Elevator service, gas range, and all improvements. Rent moderate. References exchanged. S 2, LIVING CHURCH, Milwaukee.

APPEALS.

We are very much in need of an Episcopal Church in Basic City, Virginia. We own the lots, but lack funds for our church building. Please send us twenty-five cents for this purpose. If so, you will receive your reward and the thanks of our little flock. Remit to W. H. PAGE, Secretary and Treasurer, Basic City, Virginia.

I heartily endorse the above as most worthy.

A. M. RANDOLPH,
Bishop of Southern Virginia.

ST. JAMES' CHURCH, MANITOWOC.

Subscribers and donors for the payment of building debt to save this property, will please send their contributions, as soon as possible, to Mr. GEORGE COOPER, treasurer, Manitowoc, Wis.

CHARLES C. GRAFTON,
Bishop of Fond du Lac.

NOTICES.

WILL THOSE WHO LOVE THE CHURCH PLEASE CONSIDER?

The average salary of a clergyman of the Church is about $600 per year. There are hundreds of excellent men doing heroic work in the West and South and East on $300 and $400 per year. It is cruel folly to expect such as these to provide for themselves with pension or insurance, and the official society of the Church does not ask them to do so.

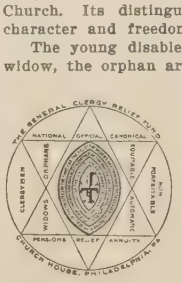
Among the clergy of fifty and upward, there are distressing instances of poverty. Old clergymen tramping the country as book-agents, picture-sellers, canvassers, insurance agents.

An active ministry, many of whom are struggling to make ends meet, and a cast out and starving ministry in old age, is not a righteous basis upon which to build aggressive Christianity at home or abroad.

BUT THERE IS A WAY OUT.

The Church in its official capacity has provided, by profoundly wise legislation, in its general canons, for an uniform, comprehensive annuity or pension and relief fund for the clergy and their families throughout the whole Church. Its distinguishing marks are official character and freedom from limitations.

The young disabled clergyman, the old, the widow, the orphan are eligible without dues or fees or diocesan requirements.



If we cannot pay living salaries to the clergy in the present, let us at least take care of the smaller number, old and disabled.

We appeal to the laity for generous gifts and bequests for "Pensions at 64" and the General Work of the National Fund. Do not confuse this official society with any other.

Send for "A Plea for a Square Deal."

THE GENERAL CLERGY RELIEF FUND,
The Church House, Philadelphia, Pa.,
REV. ALFRED J. P. MCCLURE,
Assistant Treasurer.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY

is the Church in the United States organized for work—to fulfil the mission committed to it by its Lord and Master, Jesus Christ. If you are baptized you are a member of that Society.

The care of directing its operations is intrusted to a Board of Missions appointed by the General Convention.

These operations have been extended until today more than 1,600 men and women—Bishops, clergymen, physicians, teachers, and nurses, are ministering to all sorts and conditions of men in our missions in North and South America, Africa, China, Japan, and the Islands.

The cost of the work which must be done during the current year will amount to $750,000, not including "Specials." To meet this the Society must depend on the offering of its members.

ALL OFFERINGS should be sent to Mr. George C. Thomas, Treasurer, 281 Fourth Ave., New York City. They will be acknowledged in *The Spirit of Missions.*

MITE BOXES for families or individuals will be furnished on request.

The Spirit of Missions tells of the Missions' progress, and is fully illustrated. Price, $1.00 per year. Send for sample copies.

OTHER PUBLICATIONS OF THE BOARD, giving information in detail, will be furnished for distribution free of cost, upon application. Send for sample package.

Copies of all publications will be supplied on request to "The Corresponding Secretary, 281 Fourth Avenue, New York City."

All other letters should be addressed to "The General Secretary, 281 Fourth Avenue, New York City." Correspondence invited.

A. S. LLOYD, *General Secretary.*

Legal title (for use in making wills): THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.

REASONS WHY

One Should Contribute to the CLERGYMEN'S RETIRING FUND SOCIETY.

It is the only society in the Church which devotes itself exclusively to providing an old-age pension for the clergy.

Its work is carried on with the official endorsement of both houses of the General Convention, and its scope is co-extensive with the national Church.

It is doing a large and effective work in making provision for the declining years of those whose bread-winning power is largely lessened if not lost, 300 of whom are now on its annuity list.

It offers annuities as a *right* rather than a *gratuity*, thus sparing the clergy the humiliated feeling often involved in making application for "relief."

It presents the kindest, wisest, and best method of dealing with the problem of the Church's duty to her aged servants as it helps them, who by their own contributions to the Society, have self-respectingly done their best to help themselves.

Gifts in any amount are earnestly solicited, either for the permanent fund or to directly increase annuities.

HENRY ANSTICE,
Financial Secretary.
Church Missions House, 281 4th Ave., New York.

INFORMATION AND PURCHASING BUREAU.

For the convenience of subscribers to THE LIVING CHURCH, a Bureau of Information and Purchasing Agency is maintained at the Chicago office of THE LIVING CHURCH, 153 La Salle St., where free services in connection with any contemplated or desired purchases is offered.

BOOKS RECEIVED.

THE WESTERN LITERARY PRESS. Cincinnati.

How the Bishop Built His College in the Woods. By John James Platt.

DODD, MEAD & CO. New York.

Famous Introductions to Shakespeare's Plays. By the Notable Editors of the Eighteenth Century. Edited with a Critical Introduction, Biographical and Explanatory Notes by Beverley Warner, D.D., Member of the New York Shakespeare Society, author of *English History in Shakespeare's Plays,* etc., etc. Price, $2.50 net.

JOHN LANE COMPANY. New York.

The Reformation in England. By S. R. Maitland, author of *The Dark Ages.* With Numerous Illustrations.

HOUGHTON, MIFFLIN & CO. Boston.

A Short History of *England's and America's Literature.* By Eva March Tappan, Ph.D., formerly of the English Department, English High School, Worcester, Mass., author of *England's Story, Our Country's Story,* etc. Price, $1.20 net postpaid.

The Personality of Jesus. By Charles H. Barrows, formerly President of the International Young Men's Christian Association Training School. Price, $1.25 net.

PAPER COVERED BOOKS.

THE MORRISON I. SWIFT PRESS. New York.

Marriage and Race Death. The Foundations of an Intelligent System of Marriage. By Morrison I. Swift. Price, 50 cents.

PAMPHLETS.

Alcuin Club Tracts, VI. *The People's Prayers.* Being Some Considerations on the Use of the Litany in Public Worship. By E. G. Cuthbert F. Atchley, L.R.C.P. Lond., M.R.C.S., Eng. Longmans, Green & Co., New York.

Hobart College Bulletins, Vol. IV., April 1906. No. 3. *Register* for 1905-1906. *Announcement for* 1906-1907. Published by Hobart College, Geneva, N. Y.

BEGIN with thanking Him for some little thing, and then go on, day by day, adding to your subjects of praise; thus you will find their numbers grow wonderfully; and, in the same proportion, will your subjects of murmuring and complaining diminish, until you see in everything some cause for thanksgiving. If you cannot begin with anything positive, begin with something negative. If your whole lot seems only filled with causes for discontent, at any rate there is some trial that has *not* been appointed you; and you may thank God for its being withheld from you. It is certain that the more you try to praise, the more you will see how your path and your lying down are beset with mercies, and that the God of love is ever watching to do you good.—*Priscilla Maurice.*

The Church at Work

THE GORHAM CO., FOUNDERS. J. MASSEY RHIND, SCULPTOR.

BAS RELIEF IN ST. STEPHEN'S, WILKES-BARRE.

We give herewith an illustration of the memorial *bas relief* placed in St. Stephen's Church, Wilkesbarre, Pa. This exquisite piece of bronze work represents the figure of St. Stephen at the moment of his sufferings from the stoning, and the ministering angels about him. Great credit is due the Gorham Company for reproducing the sculptor's work so admirably.

EASTER SERVICES.

As we go to press on the Tuesday following the great Feast, but meagre accounts of Easter services have reached us.

In Milwaukee the day was dull and uninviting, but all the churches were filled to their limit of seating capacity. At All Saints' Cathedral, the Bishop Coadjutor was the preacher, but the knowledge that the Bishop of the diocese was not so well as he had been during Lent, brought sorrow to the worshippers. He was confined to his bed, and so unable to even be present at any service. In all the parishes the offerings were liberal, but in none was any special effort made to raise more than the normal amount.

In Chicago, at the Epiphany, the largest numbers received the Holy Communion in the history of the parish, the total for all the services reaching 789, nearly two-thirds receiving at six and seven o'clock. The Easter Offering was $4,150, one gift of $500 being for the endowment fund of the parish.

In Philadelphia the day was very rainy, especially in the morning, and fortunately fashion gave way entirely, and the feast was kept by the faithful who received the Blessed Sacrament at the many altars with greater comfort and reverence, because the churches were not overcrowded. The storm raged without, yet all was beautiful within the sanctuaries, where the floral decorations were mostly of a simple character, and the music was most elaborate.

Further details must await our next issue.

ST. ANDREW'S CHURCH, DETROIT, BURNED.

St. Andrew's Church, at the corner of Fourth and Putnam Avenues, Detroit, Mich., was destroyed by fire shortly after 2 o'clock Wednesday morning, April 11th, only a few hours after the church had been crowded to the doors by an audience gathered to listen to and participate in the rendition of the "Crucifixion."

The damage to the church is estimated at about $40,000, there being nothing left of the building but the incombustible stone walls.

Church services will be held without interruption, however. The Rev. John Mockridge, the rector, said Morning Prayer in the nearby West Side Club, while the church still burned, and the engines puffed and pumped water on the ruins.

Nearly 1,000 persons were crowded into the beautiful church Tuesday night, when the choir, under the leadership of H. P. C. S. Stewart, presented, not as a performance, but as an earnest religious service, the impressive cantata. So great was the crush that it became necessary to lock the doors before the service began, and hundreds were turned away.

Mr. Stewart's mother discovered the fire some time after midnight, and Mr. Stewart called the fire department. The firemen's efforts were not of much avail for some reason, because it required nearly 20 minutes before an effective stream of water could be thrown upon the church.

The Rev. Mr. Mockridge managed at his personal risk to save the crosses and other fittings of the altar.

Plans are already being made for the rebuilding of the church, which is of the most recent Gothic type and cost about $100,000.

The rectory and the residence of Mr. Stewart, adjoining the church at the left and at the rear, respectively, were not damaged.

VISIT OF BISHOP AVES TO SANTA MARIA.

Extract, Made by Permission, from a Private Letter of the Bishop.

"The trip to Santa Maria was a hard one, though very interesting. We were up long before daylight, for the service was appointed for one o'clock, and we must return the same day to Lerma. Instead of going by saddle, as I had desired, the missionary, thinking it would be more comfortable, arranged to take the longest part of the journey by coach. I call it a coach, but it was a huge springless vehicle, drawn by six mules. We were provided with two drivers, one who held the reins and yelled, and one who ran alongside and plied the whip. The way was rough, and, in places, almost impassable.

"When we got as far up the mountain-side as possible with the coach, we were met by a company of men with horses, for our use. After climbing some distance, we met a part of the congregation, a dozen or more men, who had come to meet us. These lined up by the side of the trail, and each greeted me with a kiss upon the hand, calling me, by way of endearment, *'Mi Obispito,'* and *'Mi Padrecito.'* These people are pure Indian, and speak little Spanish. After climbing another mile or so, we were met by a company of women and children, who saluted us in like manner. In the meantime, there is a rapid and continuous report like that of guns, sounding from the heights above us, and I am told that the people are celebrating the event of our arrival, by setting off skyrockets, which they have made out of the joints of bamboo.

"I wish I might picture to you the quaint hamlet of Santa Maria, with its red-tiled

roofs, nestled among the rocks, and verdure of the mountainside. And, again, as we come upon the quaint little church, with its waiting congregation outside, its outer gallery festooned with flowers, and, over all, the inscription, *'Iglesia Catolica Mexicana,'* how I wish for a camera! Down below us, in the valley, there is the Roman Catholic Church, with its splendid dome and tower, and sweet-sounding bells. I asked the missionary why these people have left that Church, to accept his ministrations. He tells me it is because of unmerciful abuse. Besides demanding from them one-tenth of all they produce, which is barely enough to support life, they must also pay fixed sums for Baptisms, marriages, and burials, and from four to five dollars before making their confession, preparatory to the Mass. This is not the best motive which brings them to us, but by teaching them the Spirit and the Truth of the Christian religion, we try to give them a better one. Nor is this the full measure of the burden laid upon this people. Surely, the Church needs no better, justifying reason for carrying the light and life of Christ to this people. I have never seen more devout worshippers than the congregation which crowded the little church of Santa Maria. Fifteen adults were confirmed. Two of these were young mothers with their babies slung at their backs, and one was a cripple, who crept on his hands to the chancel rail. I wish you might have seen the rapt attention given to my address, and to the sermon by the rector of San Pedro, Mexico City, on the duty of presenting our bodies a living sacrifice unto God . . . but, above all, I wish you might have heard that sermon, both for its intrinsic worth, and as an illustration of the earnest eloquence with which the pure and simple Gospel is preached by our native clergy. Till the end of the long service, including the Communion Office (about forty partook) no one left the church, and many stood, or knelt, throughout the two and a half hours. I am enclosing a bit of moss, torn from the rock, with which the floor was carpeted. With the overhanging boughs of hemlock, the rough home-made benches, the blanketed, barefooted congregation, and moss-covered floor, there was presented a picture of natural simplicity, which seemed a most befitting setting for the Word and Bread of Life of the Good Shepherd."

ACTION ON DIVORCE

THE FOLLOWING paper has been signed by all of the clergy canonically resident in the district save two, who, though they do not care to take any public steps in the matter, are in accord with its views.

I, the undersigned clergyman, in view of the magnitudes of the Divorce Evil, do hereby give notice to all whom it may concern that I will not solemnize Holy Matrimony in any case in which either party has a husband or wife living who has been divorced for ANY cause arising after marriage.

Signed—S. M. Griswold, Bishop; R. H. Mize, A. M. Griffin, George Belsey, P. A. Brunner, K. G. Heyne, H. C. Plum, J. C. Anderson, L. R. Benson, A. A. Masker, Jr., George B. Kinkead.

In the last issue of the *Watchman*, the official organ of the Bishop, the Bishop calls the attention to the fact that not even the innocent party in a divorce for adultery may be married by a priest of the Church without first laying the facts before him and obtaining his written judgment.

OLD CHURCHES IN VIRGINIA.

RECENTLY an interesting article appeared in a Richmond daily from a King William county correspondent, giving the names and origins of the old colonial churches in that county. There were five old churches in this county as far back as early in the eighteenth century; ten miles intervened between them. One at the present West Point, was situated two squares from York River. All that is known of this one is that it was on the site upon which the Baptist church now stands. Several tombstones mark the spot. Ten miles farther on, on the principal road, is old West Point Church, then comes, near the court house, Acquinton, ten miles further, Cat-tail Church, and "Mangohick," in the extreme upper end of the county.

Acquinton, in Indian parlance, meant "canoe." It is not known why this name was thought applicable to a church. Bishop Mead (in his *Old Virginia Parishes*) refers to Acquinton Church in the following language: "It is a large old church in the form of a cross, having the aisles paved with flagstones." He was misinformed as to the shape of the building.

Acquinton Church was built in 1732, of imported glazed brick, and was rectangular in shape, with the pulpit in the form of an inverted bottle, just inside the main entrance. The high-back pews, therefore, faced both pulpit and door, rendering it unnecessary for anyone to look around to see who was coming into church.

It was abandoned by the Churchmen about one hundred years ago, and subsequently used by various denominations until it fell exclusively into the hands of the Methodists, who repaired it and put on a new roof (the old pointed one having fallen in), removed the pews, and put in a modern pulpit.

It was at this church that the celebrated "Parson" Skyren, about the last of the old-line clergy, preached his eloquent sermons, when, so anxious were the people to hear him that, "they brought seats with them and filled the aisles whenever he officiated." The good parson moved to Hampton, where he died and was buried. The walls of Acquinton are the same as were erected in 1732, and are probably safe to stand another century.

At "Auburn," the old Pemberton home, in the front yard is a stone pedestal, which once supported a marble basin—the old baptismal font of Acquinton Church, sent over from England when the church was built. When the old churches were practically abandoned in the latter part of the eighteenth century, this relic found its way to the Pemberton place. The basin has long since disappeared, the pedestal remains.

Cat-tail Church is so named from the low, swampy, marshy condition of the land surrounding it, which brought forth abundantly "cat-o-nine" tails, or, for brevity, "cat-tails."

"Mangohick" derives its Indian name from the village near by, which in turn was named by the Indians. "Fire-water" was sold at the village store, and, this same store was a great place of rendezvous for the country gentlemen to meet and drink and discuss the questions of the day. Often they would imbibe too freely, and would make a peculiar noise, and the Indians always hanging around designated it as the place where "Man-go-hick."

In King and Queen, the adjoining county, there is one of the most stately and Cathedral-like old churches in Virginia. It is situated near the Mattaponi River, and is now called, by the Baptists who worship in it, "Mattaponi Church." But this was not the original name of the church; it is very probable that it bore the name of St. Stephen's. This church will probably seat seven hundred people and is cruciform in shape. The walls seem as strong to-day as when it was built, nearly two hundred years ago.

The congregation of Baptists now holding the church restored its roof and keep it in good repair, but have ruined the interior by cutting off the whole choir and chancel of the church. They have boarded that part off to hide from view the beautiful sanctuary, with the Lord's Prayer, Commandments, and Creed engraven in stone.

Some of the most famous Virginia families have ancestors buried in this church's graveyard, notably the Braxtons.

A few Indians still remain hereabouts. The writer recently baptized four children of the chief of the Mattaponi trible, who said "he wanted his children baptized like Pocahontas, and to belong to her Church."

BROTHERHOOD CONFERENCE.

THE Brotherhood of St. Andrew has issued an invitation to all students in the New England Colleges, who are members of the Church to attend a conference at Trinity Church, Boston, on April 27th to 30th. It is expected that students will attend from most of the New England colleges and from Princeton. The Bishops of Massachusetts, Vermont, Rhode Island, Western Massachusetts, Bishop Coadjutor of New Hampshire, and the headmasters of most of the schools are expected to be present and take part in the discussions. The closing sermon will be by the Bishop of Vermont on Sunday afternoon.

LARGE BEQUESTS TO THE CHURCH.

THE WILL of Mrs. Lucy H. Boardman, widow of the late William W. Boardman of New Haven, has been made public. The bequests for Church and general objects, are as follows:

$10,000 to the Home for the Friendless, in trust for the work of the institution.

$5,000 to the New Haven Orphan asylum.

$10,000 to the Organized Charities of New Haven.

$150,000 to the General Hospital society of Connecticut for the purpose of erecting a new building to replace the present administration building.

$25,000 to the General Hospital society in trust for the maintenance of the administration building.

$10,000 to Grace Hospital for the purposes of establishing a free bed for the use of Christ Church, and if not required by that church, to be used for the Home of the Friendless.

$25,000 to the New Haven County Anti-Tuberculosis association in trust for the care and treatment of working girls who may become patients there.

$5,000 to Trinity Church, New Haven, the income to be used for Trinity Church Home.

$12,000 to Trinity Church, New Haven, for the Sunday School room and for the making of improvements of the Edwards house on Elm St., purchased by Mrs. Boardman and her sister, Mary P. Wade, as a joint gift to Trinity Church.

$20,000 to Trinity Church, New Haven, the income to be used for missionary work in the diocese of Connecticut.

$5,000 to Trinity Church, New Haven, the income to be used for the Church of the Ascension.

$5,000 in trust, the income to be used for All Saints' mission, New Haven.

$5,000 to Christ Church, Warren, Ohio, the income to be used for the uses of the parish.

$10,000 to Christ Church, New Haven, for the purposes of an endowment fund.

$5,000 to St. Thomas' Church, New Haven, to be used for the purposes of an endowment fund.

$5,000 to St. James' Church of Westville, the income to be used for the purposes of the parish.

$50,000 to Trinity College of Hartford, to erect the Boardman Historical Museum.

$25,000 to Berkeley Divinity School of Middletown, the income to be used for the education of and aid of worthy divinity students.

$10,000 to the New Haven Dispensary in

trust, the income to be used for the humane purposes of that institution.

$5,000 to the City Missionary Association.

$10,000 to the Tuskegee Normal and Industrial Institute of Tuskegee, Ala.

$10,000 to the trustees of the Aged and Infirm Clergymen's fund of the Protestant Episcopal diocese of Connecticut.

$50,000 to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church for the purposes of domestic missions.

In a codicil, made June 17, 1905, Mrs. Boardman made a bequest of $10,000 for the purposes of a new church at Shelton Ave. and Ivy St., for St. Andrew's mission, ministered to from Christ Church, New Haven.

$10,000 to Yale University in trust, the income to be used in assisting worthy young men students in the University.

$10,000 to the Sheffield Scientific School, for the same purpose.

Trinity College of Hartford and the Domestic and Foreign Missionary Society of the Protestant Episcopal Church are made residuary legatees and will divide $150,000, which will remain after all bequests and legacies are paid.

MR. CARNEGIE AT GAMBIER.

At Rosse Hall, Gambier, Ohio, on Thursday morning, April 26th, Mr. Andrew Carnegie, founder of "The Edward M. Stanton Professorship of Economics," is to deliver an oration on the life of Edward M. Stanton of the class of 1834. A luncheon will be served to the invited guests and the event is to be a notable one.

B. S. A. ANNUAL CONVENTION.

For the annual Convention of the Brotherhood to be held in Memphis, Tenn., October 15th to 18th, a rate approximating one fare for the round trip has been allowed by the Southern Passenger Associations, with final return limit October 30th. This will enable visitors to remain over after the convention and see more of the South in the busy season of cotton picking.

The Finance committee reports already over $1,000 subscribed for the convention.

CHURCH UNITY IN SOUTHERN OHIO.

Acting on the right so fully recognized by the joint resolution adopted by the General Convention of 1901 (see Journal of General Convention of 1901, pp. 159 and 327-8), negotiations were quietly opened nearly two years ago with the pastor of St. Peter's Independent German Evangelical Church of Cincinnati, of some 800 members, to take it under the spiritual oversight of the Bishop of this diocese. This was at length arranged under a written agreement with the pastor, considered and consented to by the Official Board of the church (1) that the pastor and congregation should be placed under the spiritual care of the Bishop of Southern Ohio; (2) that the Bishop should confirm (according to our own rite and office) the condidates for Confirmation, instructed in our Catechism, and so entitling them to communion with us: (3) that for the present the congregation should retain its own forms of worship in the German language, including at least the Apostles' Creed, the Lord's Prayer, the Ten Commandments, and the two Sacraments —Baptism and the Supper of the Lord, ministered with the unfailing use of Christ's words of institution and of the elements ordained by Him.

Accordingly, the pastor, the Rev. Ewald Hann, was himself first confirmed a few months ago, and on Palm Sunday a class of 55 persons were duly confirmed by Bishop Vincent, at this church, the service being conducted by the Bishop, in the German language. Matters will now continue for the present, in the spirit of the joint resolution, in this tentative state of education. This is not only a most interesting thing in itself, but, as being probably the first instance of action, on any considerable scale, under the joint resolution, it gains additional interest.

A CHURCH BAPTISTERY.

When the chapel of St. Augustine's School, Raleigh, was built in 1895, a baptismal pool was constructed as part of the church building. It is at the entrance of the chapel and alongside of it is a very simple granite font. The pool has been in the church for over ten years; and though it has stood as a witness of the Catholic temper of the Church, it has never been used until Friday, March 30th. Seven of the students of the school were baptized and three of them were baptized by immersion.

As the Baptist sentiment is very strong throughout North Carolina, this service of baptism by immersion, along with a similar service in the Church of the Good Shepherd, Raleigh, shortly afterward, cannot but make a deep impression upon the people of the community. In the latter case the candidates were members of the Baptist University for Women in Raleigh.

A VALUABLE GIFT.

At the early celebration at St. Peter's Church, Albany, N. Y., on Easter morning, there was consecrated and used for the first time an exquisite communion service, given by Miss Mary King and Thomas White King in memory of their mother, Mrs. Rufus H. King, who was a lifelong communicant of that church.

The service is gold-plated in Roman gold on solid silver, and consists of the usual chalice and paten. The chalice stands about eleven inches high. The upper portion of the bowl is highly burnished and without ornamentation. Midway between stem and top a richly carved band binds the bowl, this being inset with carbuncles. These of course are a deep red in color. The lower part of the bowl is ornamented with elaborate incrustations of gold. The stem of burnished gold also has a band of carving midway about it. This is inset with several large amethysts. About the base are conventional carved medallions, each being inset with four carbuncles. Around the extreme bottom of the base, on a tiny quarter-inch band, is carved the inscription: "St. Peter's Church, Albany. In Sacred Memory of Sarah White King. *In Pace.* October 31, 1903. M. A. K. and T. W. K."

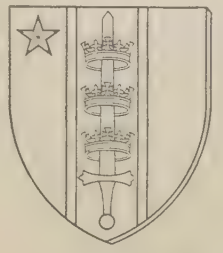
The paten, by reason of its use, admits of no decoration. It is a simple plate of a lightly engraved cross and on its under rim the words, "In Memoriam Sarah White King." The consecration service, which directly preceded the early celebration, consisted of a few simple prayers.

When not in use the service will repose in a mahogany casket lined with white satin.

DIOCESAN SEAL FOR MASSACHUSETTS.

When the diocesan Convention meets in Boston on Wednesday, May 2nd, the clerical and lay delegates will be asked to pass judgment upon a seal or coat of arms for the diocese of Massachusetts, which is one of the few jurisdictions throughout the country which is without some such heraldic device. The seal of which a reproduction is here given is accompanied by a report of the special committee appointed a year ago for this purpose, which committee consists of the Rev. Dr. Daniel D. Addison and Mr. W. T. R. Marvin.

In the report the committee points out that the Church in Massachusetts was originally under the jurisdiction of the Bishop of London, and the arms of the see of London are: gules, two swords in saltire argent, the hilts in base or, in other words, on a red field two silver-bladed, gold-handled swords crossed, with points up. The committee also considered what heraldic symbols exist representing the see city of Boston itself; but as there is no heraldry for this city, that



MASSACHUSETTS SEAL.

device of the old St. Botolph's town in Lincolnshire, England, was taken into account. In the shield as proposed honor first is paid to Massachusetts; secondly to the see of London; and last to the old town of St. Botolph. The coloring of the shield as it will be presented to the convention is as follows: the middle panel is red, the two outer ones blue, and separated from the centre one by white bars. The star is white, the crowns and sword-hilt yellow, and the blade white. The shield may be decorated with the usual "external adornments" of episcopal arms—the mitre, key, and crozier.

In order that the reader may get a technically correct knowledge of the seal, a part of the committee's report is appended:

"The shield has the blue field of the arms of the Commonwealth, together with the star of the State in the same position which it occupies on the shield of the State. The savage, however, is omitted; first, because to retain him unaltered would be an unwarranted assumption on the part of the diocese of the chief charge of what are really 'sovereign' arms; secondly, because he has not a particularly impressive ecclesiastical significance; and, finally, because of the many points to be expressed the room is really needed. Therefore, that part of the arms occupied by a savage on the State shield is filled on the diocesan shield with a 'pale gules'—that is, a vertical stripe occupying approximately a third of the shield in width. The red and white stripes on the national arms are simply diminutions of this 'charge' or figure, which is one of the 'honorable ordinaries' of heraldry, the small stripes being called 'pallets.' This 'pale' is colored red, in honor of the see of London; but to avoid violating a rule of heraldry, which forbids the direct placing of a colored charge upon a colored field, it was necessary to edge or 'fimbriate' the pale with silver. On this red 'pale' has been placed one of the London swords of St. Paul, and there is thus what is, to a herald, a sufficient representation of the arms of the see of London, in abbreviated form. This St. Paul's sword also suggests somewhat, in an ecclesiastical manner, the sword held by the Continental soldier on the 1775 seal of the State, and now held by the embowed arm in the crest of the present State arms, carrying out the motto: *Ense petit placidam*, etc.

"Finally, the blade of the sword has been encircled with the three crowns of old Boston, thus placing the crowns in exactly the same relative positions which they occupy on the Boston arms. Apart from the purely 'Boston' significance of the crown, now in the very heart of our 'Massachusetts' composition, the following points should be considered: First, these three crowns are identical in detail, save for the arches, with the crowns which appear on the royal seals of the colony surmounting the three different forms of the English arms there found. There are therefore a blue field and star, a sword, and three

details from five of the six different seals of Massachusetts. And, secondly, it is not very far-fetched to regard the crowns) in a spiritual sense as signifying the three great Christian virtues of Faith, Hope, and Charity, which crown the true soldier of Christ."

In its report the committee makes special mention of Mr. Pierre de Chaignon la Rose and Mr. Ralph Adams Cram, who have rendered it valuable service in preparing the design.

DEATH OF THE REV. EDWARD WILLIAM WORTHINGTON.

EARLY on Easter morning, after an illness of three weeks with pneumonia and heart trouble, the Rev. Edward William Worthington, rector of Grace Church, Cleveland, Ohio, entered into the rest of Paradise. Mr. Worthington had been in comparatively poor health for a year past on account of heart trouble. He was born in Batavia, N. Y., May 10, 1854. He was a graduate of Trinity College, and took his theological course at Berkeley Divinity School. He was ordained in 1878, and held cures at Yalesville and West Haven, Conn., and at St. John's Church, Mt. Morris, N. Y. He was called to the rectorship of Grace Church, Cleveland, in 1887, and has been in charge up to the time of his death. He has served the diocese many years as secretary of the Standing Committee and as deputy to General Convention. He was the author of two devotional books, one on the *Ember Days*, and one on *The Holy Eucharist Devotionally Considered*. Mr. Worthington was a man of rare devotional gifts, and has been a contributor, editorially, to THE LIVING CHURCH for several years over the signature of "B."

Mr. Worthington was a cousin of the present Bishop of Nebraska. The funeral was from Grace Church on Tuesday morning and the interment at Batavia, N. Y.

Mr. Worthington was a man of a beautiful and lovely character. As a pastor, he was earnest in his work for the salvation of souls. Catholic in his teaching, devout in his administrations, sincere in his preaching, and a living example of the faith and doctrine he professed. Beloved by all who came under his ministrations, his loss will be a sad one in many homes. May light perpetual shine upon him in the Paradise of God.

A YOUNG LAYMAN AT REST.

ON THE EVE of Palm Sunday there departed from this life the soul of Frank Mercer Clendenin, a benefactor and parishioner of Trinity parish, Spokane, Washington. Mr. Clendenin was a nephew of the Rev. Frank Mercer Clendenin, D.D., rector of St. Peter's, Westchester, N. Y. He was a devout Churchman, and the example of his saintly life will not be forgotten.

The body was brought to the church Sunday evening, the bier being surrounded by burning tapers with a crucifix at the foot. The Burial Office was sung, and vigil was kept during the night by the rector and servers, the Litany and office for the dead being said at intervals.

At 10 A. M. Monday, the Requiem Eucharist was sung by a male choir, Father Worthing being the celebrant, the burial at the grave following. Grant him, O Lord, rest eternal, and may light perpetual shine upon him!

ALBANY.

WM. CROSWELL DOANE, D.D., LL.D., Bishop.
RICHARD H. NELSON, D.D., Bp. Coadj.

Memorial Altar.

A NEW ALTAR will shortly be erected in Grace Church, Albany, in memory of the Rev. David L. Schwartz, who was rector of the church from 1874 to 1890. The church celebrates its 60th anniversary on Whitsunday, June 3d, and at that time the new altar will be blessed by Bishop Doane. The festival of the anniversary will last three days, Whitsunday, Monday, and Whitsun Tuesday. Bishop Doane will preach the anniversary sermon.

CALIFORNIA.

WM. F. NICHOLS, D.D., Bishop.

Daughters of the King—Episcopal Residence Completed.

THE DAUGHTERS of the King of this diocese have had the pleasure and privilege of a short visit from their missionary to China, who arrived in San Francisco on March 30th, after having been over seven years in the missionary field, and who is about to enjoy a well-earned vacation. A hurried meeting of the Daughters was called for Sunday, April 1st, to meet Miss Richmond, who at that time gave a graphic description of her daily life and work among the women and children in Shanghai. On Monday afternoon, Miss Richmond addressed the Woman's Auxiliary, giving further and deeper insight into the noble work which our missionaries are doing in foreign fields.

The return of Miss Richmond to San Francisco, en route to China, is being already looked forward to with pleasure by the women of the Church, as she promises a less hurried visit at that time.

THE DIOCESE is rejoicing in the occupation of the new episcopal residence in San Francisco, by the Bishop and his family, who celebrated the birthday of Mrs. Nichols by taking possession of their new home. The Bishop's house has been furnished by the Churchwomen of the diocese, who all gladly contributed to the furnishing fund, as a token of their love and loyalty to their beloved Bishop and Mrs. Nichols.

CENTRAL PENNSYLVANIA.

ETHELBERT TALBOT, D.D., LL.D., Bishop.

New Church at Slatington.

THE BUILDING committee of Christ Church, Slatington, has accepted plans and specifications for their new church, which is to be erected on the corner of Diamond and William Sts.

CHICAGO.

CHAS. P. ANDERSON, D.D., Bishop.

Woman's Auxiliary—Notes of Interest.

THE Woman's Auxiliary is accustomed to observe "Junior Day" at its regular monthly meeting in April, and this year 61 delegates from 27 branches assembled to hear the reported work of these young helpers. Over $1,500 has been sent in boxes and money, and the interest is widespread, as shown by the fact that scholarships are maintained in Honolulu, Mexico, South Dakota, Alaska, Japan, and Liberia. The vice-president in charge of the work, Mrs. E. M. Duncombe, gave helpful suggestions for practical methods with the parochial branches, and urged the educational value of becoming familiar with the fields to which contributions are sent. Dean Sumner of the Cathedral spoke briefly and forcibly of the needs of the mission work in that part of the city. Miss Wall of Sendai, Japan, told of the work among the Japanese women, especially in the training school for native helpers. The meeting closed with noonday prayers.

CANON ROGERS of Fond du Lac conducted the Three Hours' service at the Church of the Redeemer. About 500 people were in attendance.

THIS YEAR'S Confirmation class at Christ Church, Woodlawn, Chicago (Rev. C. H. Young, rector), is interesting in that over one half came into the Church by conviction in mature years. The children, 38 in number, were all from the Sunday School. The previous religious training was as follows: trained in the Church 36, baptized as adults, in preparation 12, received from the Methodists 17, Lutherans 4, Presbyterians 4, Congregationalists 3, Roman Catholics 2, Reformed Episcopal 1, and Baptists 1. The class received careful preparation in a fifteen weeks' course of study and read in addition to the instructions Staley's *The Catholic Religion* and Westcott's *Catholic Principles*. As a thank-offering the class presented the church on Easter day a very massive and beautifully executed chalice of sterling silver, made by Spaulding & Co.

THE CHOIR of St. Peter's Church, Chicago, has sung during Lent three sacred cantatas.

THE Cathedral Clergy House is being renovated by subscriptions from several of the stronger parishes of the diocese, each one taking one room.

THE CLINTON LOCKE Club for Boys has been reorganized in Grace parish by the Rev. Mr. Frank, who has planned an interesting course of entertainment for the members. The club formerly had a large membership which will now be undoubtedly increased.

THE REV. E. V. SHAYLER, Grace Church, Oak Park, Chicago, presented a class of 90 to the Bishop for Confirmation upon the Wednesday in Holy Week. Of this number seven had never had any religious affiliation, 10 Presbyterian, 3 Universalist, 8 Methodist, 11 Congregationalist, 6 Baptist, 3 Roman Catholic, 32 Church training.

COLORADO.

CHARLES S. OLMSTED, D.D., Bishop.

Lectureship Endowed—Diocesan Notes.

THE BISHOP and Chapter have endowed a lectureship at the University of Colorado, Boulder, in memory of the late Bishop Spalding. This was done through the sale of some Church property purchased by Bishop Spalding some years ago.

AT COLORADO COLLEGE, (Congregational), Dr. Wm. Sturgis, by invitation of the president, has been giving a series of addresses to the students on Wednesday evenings during Lent. Dr. Sturgis is an ardent Churchman and a zealous St. Andrew's Brotherhood man.

BOTH PARISHES in Colorado Springs have been having organ recitals on Wednesdays during the Lenten season. These recitals have created great interest and been largely attended by people not interested in the Church, thus extending the influence of the Church in the community.

THE CHURCH of the Good Shepherd, Colorado City, is preparing to build a parish house and guild hall on the lot recently purchased.

THE REV. C. M. BURCK of Salida has recovered from a severe attack of grip and resumed the duties of the parish.

CONNECTICUT.

C. B. BREWSTER, D.D., Bishop.

Bequests by Dr. Clark—Improvements at Christ Church, Middletown—Other Notes.

BY THE WILL of the late Rev. George H. Clark, D.D., of Hartford, a bequest is made to Trinity College of $1,000, and to the Theological Seminary at Alexandria, of $500.

CHRIST CHURCH, Middletown (the Rev. George B. Gilbert, rector), has been improved by an addition to the church building, which will serve for a choir room and the infant class of the Sunday School. The chancel has been enlarged and remodelled, making room for the choir. The cost was about $600.

AT THE last meeting of the Junior Clericus, held at New Haven, two valuable papers

were read, one by the Rev. Eugene L. Henderson of New Haven, on "Should the Church Change Her Polity and Methods, the Better to Reflect the Ethical Spirit of Christ?" The other, by the Rev. Franklin Knight of New Haven, on "The Christian Man and the Stage."

The observance of the State Fast Day is very largely a thing of the past. But the commemoration of Holy Week and Good Friday, among the denominations, would appear to be on the increase.

KANSAS CITY.

E. R. Atwill, D.D., Bishop.

Good Friday Agitation.

The rector of Christ Church, the Rev. Edward Henry Eckel, St. Joseph, has been the leader in the agitation for a holiday in the public schools on Good Friday. He was seconded in his efforts by all the Christian ministers of the place, but the result was unfavorable, the school board not granting the request.

KENTUCKY.

Chas. E. Woodcock, D.D., Bishop.

Lent in Louisville—New Rector at Elizabethtown.

The noonday meetings during Lent, held in the hall of the Board of Trade for four weeks, for men only, were a remarkable success. Every day the hall was crowded by representative business men, who were evidently impressed by the simple, manly, earnest talks of the several speakers. Bishop Woodcock concluded the series by demanding, "What are you going to do about it?" Replying to this question, he showed the absolute necessity of union with Christ, which could be accomplished only in Baptism, and that the spiritual union thus effected could be maintained only by a faithful reception of the Holy Communion. These meetings have done much to advance the cause of the Church in Louisville.

The Rev. W. A. Henderson assumed charge of Christ Church, Elizabethtown, on Palm Sunday. In anticipation of his coming, the congregation had the interior of the church re-painted and frescoed throughout, and it now presents a very beautiful appearance.

LONG ISLAND.

Frederick Burgess, D.D., Bishop.

Palm Sunday Services—Boys' Club at St. George's, Flushing.

The Rev. Henry D. Waller, rector of St. George's Church, Flushing, announced on April 6th that it was the intention of the Brotherhood to establish a boys' club in the parish. He said that during the past month he had received a communication from a gentleman in the parish who agreed to pay the expenses of such an organization to the extent of $500 a year.

A very solemn and impressive service was held in St. Paul's Church, Brooklyn, on Palm Sunday. The main service of the day was preceded by the service of blessing of palms. The palms were distributed to the congregation—to all who cared to receive them.

LOS ANGELES.

Jos. H. Johnson, D.D., Bishop.

Dean Wilkins Convalescent—Welcome to Dean Hodges.

Dean Wilkins is convalescing encouragingly and expected to attend Easter service in St. Paul's pro-Cathedral. His duties have been acceptably performed during this trying period by the Rev. John F. Nichols of Hudson, N. Y. Bishop Johnson held the Three Hours service on Good Friday.

Nearly all of the local and nearby clergy and a large congregation of the laity welcomed to St. Paul's, on April 6th, the Very Rev. George Hodges, D.D., D.C.L., Dean of the Episcopal Theological School, Cambridge, who lectured on "Christian Socialism." In the absence of the Bishop, the Rev. J. F. Nichols made introductory remarks. Dean Hodges made complimentary reference to the Church of the Neighborhood and its institutional work.

LOUISIANA.

Davis Sessums, D.D., Bishop.

Work at St. George's — Presentation to Dr. Warner — Convention Preacher — Church Freed from Debt.

A very gratifying work is being carried on in St. George's Church, New Orleans, by the Rev. W. E. Woodhams Denham, who has been in charge as rector of the parish one year. The communicant list now numbers

ST. GEORGE'S, NEW ORLEANS.

over four hundred. The Sunday School contains over three hundred scholars and a good staff of teachers. There is a Woman's Guild of nearly fifty members, and a branch of the

REV. W. E. WOODHAMS DENHAM.

Woman's Auxiliary. It has also chapters of St. Andrew's Brotherhood, both junior and senior. Efforts are now being made for the arrangement of the basement for Sunday School purposes, and it is expected to spend about $1,000 for this purpose. They are hoping to be able to build a rectory in the near future.

The Rev. Beverly Warner, D.D., of Trinity Church, New Orleans, was honored on Saturday, April 7th, by being made the recipient of an elegant silver service of 120 different pieces. The presentation took place in the St. Charles Hotel, and many speeches were made by prominent citizens. The presentation was in recognition of Dr. Warner's philanthropic labors during the yellow fever of last summer.

Announcement has been made that at the diocesan Council, which convenes on the second Wednesday after Easter, the sermon will be preached by the Rev. J. Orson Miller, curate of Trinity Church.

The Church of the Good Shepherd, Lake Charles, is entirely free of debt, and arrangements are being made for its consecration on Sunday, May 27th. The Rev. A. R. Edbrooke is the rector.

MARYLAND.

Wm. Paret, D.D., LL.D., Bishop.

New Church at Roland Park.

An interesting ceremony, consisting of the breaking of ground and the signing of the contract for the erection of the new church at Roland Park, one of the most beautiful residential suburbs of Baltimore, took place on the evening of Maundy Thursday. St. David's has been decided on as the name of the new edifice. The rector, the Rev. F. Ward Denys, and the members of the building committee and a large number of interested persons were present. The church is expected to be ready for services in the early fall. The design provides for a massive, simple renaissance treatment, recalling the churches of the Georgian period in England. The church will be unique in that it is thought to be the first in the country to be constructed of fino-concrete, thus making a fire-proof structure. The exterior color will be white and the roof of pale green slate. Later a campanile may be added for the chimes.

The seating capacity will be about 700 and that of the Sunday School room nearly the same. Provision has been made to allow of increasing both to between 1,200 and 1,400. The most interesting feature of the Sunday School room will be the apsidal crypt chapel, which will be 27x40 feet. It will be located immediately under the choir and sanctuary of the church and will be separated from the Sunday School room by a glazed partition. On the north side will be an entrance and vestibule, with a robing room for the men of the choir. On the south side will be an entrance and robing room for the women, occupying the lower story of the octagonal vestry structure. This room will be pro-

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The Government Report shows Royal Baking Powder to be an absolutely pure and healthful cream of tartar baking powder, and consumers who are prudent will make sure that no other enters into their food.

vided with lavatories, lockers, closets for dishes and arrangements for cooking.

The inception of the project dates back six years. It took no definite shape, however, until Mr. Chas. H. Dickey presented the land upon which the church is to be erected. Ten thousand dollars has already been subscribed toward the building. This new church was made necessary by the extraordinary growth of St. Mary's, on Roland Avenue, during the last five years. The Rev. F. Ward Denys is rector of that church.

MASSACHUSETTS.

WM. LAWRENCE, D.D., LL.D., Bishop.

Change in Date of Diocesan Convention—Resignation of Dr. Shinn—Good Friday Services—Other Notes of Interest.

THE SECRETARY of the diocese has given notice that, by appointment of the Bishop, the diocesan Convention will convene on May 2nd, two weeks earlier than the date previously fixed. The appointed preacher is the Rev. Charles T. Whittemore, rector of All Saints' Church, Dorchester.

ONE OF THE surprises to which the local Church has been subjected is the resignation of the Rev. Dr. George W. Shinn, who has faithfully served Grace Church, Newton, as rector for these thirty-one years. Dr. Shinn's wife died about a year ago, and since then he has been in rather enfeebled health. Since the resignation of his assistant, the Rev. Robert Keating Smith, a few months ago, an unusual amount of parish ministration has fallen upon Dr. Shinn's shoulders and this has proved to be more than he is able to carry. Dr. Shinn is one of the best known clergymen in the country; and his parish always will be remembered as one of the first if not the first to install a surpliced choir. Dr. Shinn asks that his resignation take effect on October 1st or earlier. There is a question, however, whether the parish will be willing to accept the resignation.

IT AUGURS well for an awakening of religious interest that all of the churches in and about Boston were crowded on Good Friday as never before. At Trinity the Rev. Dr. Mann preached his first Good Friday sermon before his new parishioners, finding his theme for consideration in the words of St. Paul to the Galatians: "But God forbid that I should glory save in the cross of our Lord Jesus Christ." His discourse without notes was a strong presentation of what the Cross should stand for in the lives of us to-day. At the Church of the Advent the Rev. Dr. van Allen conducted the service of the Three Hours, finding in the Seven Last Words a unity rather than a variety of meaning. The Rev. Dr. Worcester took for his text at Emmanuel the words of St. John: "Greater love hath no man, than that he lay down his life for his friends." He found in the death of Jesus the perfect fulfilment of the command of God, "thou shalt love." Bishop Jaggar's sermon at St. Paul's was from the text: "When Jesus therefore had received the vinegar, He said, It is finished, and He bowed His head and gave up the ghost."

THE REV. F. W. FITTS of the staff of clergy at St. Stephen's Church, has the sympathy of all his friends among the clergy and laity through his long illness, which now has extended over a number of weeks. For quite a time Mr. Fitts was in a hospital, but is now enjoying the hospitality of some of his friends who are giving him every attention.

A DELIGHTFUL feature of the morning service at the Church of the Redeemer, South Boston (the Rev. Albert B. Shields, rector), was the unveiling of two beautiful paintings of the Prophets and the Apostles, which completes the scheme for the chancel decoration. These paintings are the work of the rector himself, who is an artist of great merit, and his love for the little parish over which he presides has prompted him to paint several canvasses which are now beautifying the pretty interior. Two years ago Mr. Shields finished and presented to the parish a picture of the Risen Christ which occasioned much favorable criticism from art critics, especially.

AN ITEM has been going the rounds of some of the local daily papers to the effect that the Rev. J. Franklin Carter, rector of St. John's Church, Williamstown (Western Massachusetts diocese), had been called to the Church of the Redeemer at Chestnut Hill, whose late rector was the Rev. David C. Garrett, who went to St. Louis. One of the wardens, however, desires that the story be corrected, inasmuch as no call has as yet been extended to anyone.

AS ST. JOHN'S CHURCH, Roxbury, is located in the midst of a factory district, it is fitting that the mill employees should especially be ministered to. During Holy Week, therefore, there were fifteen-minute services each noon, consisting of a hymn, a few collects, and short address. The services were well attended. During the Lenten season the Rev. Charles Mockridge was fortunate in having the assistance of the Rev. W. A. Holbrook, who has conducted a Church History class, made an address at one of the week-night services, and shared in the Sunday services. And by the by, apropos of the discussion going on in THE LIVING CHURCH relative to the care that should be exercised in the reading of the service, let it here be recorded that one may go a long way to hear finer and more expressive reading than this same Mr. Holbrook rendered in the Gospel for Palm Sunday. All the dignity, pathos, and strength of the dramatic story were beautifully brought out, which was due in large measure to a fitting recognition of the punctuation.

THERE is on exhibition in one of the leading jewelers and silversmith's establishments of Boston a beautiful communion set in silver, which is to be sent soon to Bishop Roots at Hankow, China, as a gift from the alumni of the Episcopal Theological School at Cambridge, Bishop Roots having been a member of the class of '96. The chalice and paten were designed by Mrs. Addison, wife of the Rev. Dr. Daniel D. Addison of All Saints' Church, Brookline. The work was done by Mr. Arthur J. Stone of Gardiner.

MONTANA.

L. R. BREWER, D.D., Bishop.

The Church at Billings.

THE NEW church for the parish at Billings, which has been in construction since last fall, is nearing completion and the edifice is used for service, the Service of Dedication having been appointed for Palm Sunday.

MISSOURI.

D. S. TUTTLE, D.D., LL.D., Bishop.

Gifts to St. Louis Churches.

A PROCESSIONAL CROSS has been presented to the Church of the Good Shepherd as a memorial to the late rector; and a handsome alms basin has been presented to St. Paul's in memory of one of its members, Miss Alice Forder.

NEWARK.

EDWIN S. LINES, D.D., Bishop.

Progress at St. Philips.

ST. PHILIP'S CHURCH, Newark, has been recarpeted through the efforts of St. Cecelia's Guild. St. Philip's is a congregation of colored people, under the spiritual charge of the Rev. D. W. Paxton. The Bishop of the diocese gave Maundy Thursday night to a visitation, confirming 29 persons.

OHIO.

WM. A. LEONARD, D.D., Bishop.

Improvements at St. Paul's, Fremont.

THE VESTRY of St. Paul's Church, Fremont, are contemplating extensive improvements in their church edifice. St. Paul's is one of the venerable churches of northern Ohio, having been built in 1842. The improvements will be adding to the chancel end a more commodious sanctuary, and the building of a baptistery at the front entrance, with a tower from the corner.

PENNSYLVANIA.

O. W. WHITAKER, D.D., LL.D., Bishop.
ALEX. MACKAY-SMITH, D.D., Bp. Coadj.

Palm Sunday at Holy Trinity—Mission at Calvary—"The Three Arts Club"—Mr. Pepper's Good Work—Historical Documents—Gift to Dr. McGarvey—B. S. A. Lenten Services—Death of Romaine Keyser.

ON PALM SUNDAY a service was held in the Church of the Holy Trinity (the Rev. Floyd W. Tomkins, rector), to which the

The Insured, under Policy No. 345,627 for $1,000, had been making monthly payments from his wages on a small home in the country, and at the time of his death there was still $500 due. The amount of money laid aside in the bank for a "rainy day" was exhausted before the death of the insured and, despite his illness, he was being pressed hard for the payment of the mortgage. With the insurance money the mortgage was paid, and the widow applied for a $1,000 policy on her own life, paying a single premium. In this case the original policy served as a guarantee for a home for the family and also $1,000 of paid-up insurance for the protection of the five children left to the widowed mother.

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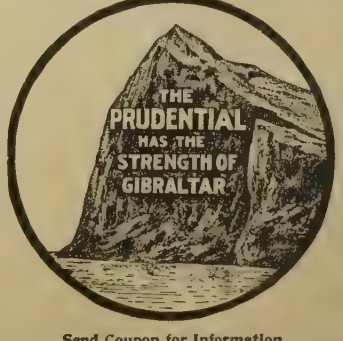

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trained nurses in Philadelphia were invited. Several hundred attended and the address was made by Dr. Tomkins.

Father Sargent, O.H.C., conducted a mission at Calvary Church, West Philadelphia (the Rev. Warren K. Damuth, rector), during the first part of Holy Week.

Efforts are being made at St. Stephen's Church (the Rev. Carl E. Grammer, rector) to establish what is called in Paris and New York, where there are branches, "The Three Arts Club," an association under the fostering care of the Church, of young women studying to equip themselves as professional musicians, painters, and actresses. The first successful effort to gather these classes into an organization was in Paris and the second in connection with "St. Mark's Church in the Bowery." By reason of its location and its traditions, St. Stephen's is peculiarly qualified and equipped to undertake this work in Philadelphia. On March 16th, about 100 young women responded to an invitation to meet in St. Stephen's, and it is hoped that a tea room will be opened in the parish house, where the women can come for a social evening and in the course of time to develop a most helpful club.

St. Stephen's has had for more than four decades a blind organist, Dr. David D. Wood, and an effort is now being made to provide the means by which a new organ may be built. One thousand dollars has already been subscribed since the feast of the Annunciation, which is the anniversary of Dr. Wood's connection with St. Stephen's Church as organist.

Rain seems determined to do its utmost to dampen the ardor of George Wharton Pepper, Esq., of St. Mark's Church, Philadelphia, one of the committee appointed by the General Convention for the perfecting of the plans for the development of the Men's Missionary Thank Offering in 1907. One of the worst nights during the whole winter was that when a missionary meeting was held recently at the Church of the Advocate, and Mr. Pepper was one of the speakers. On Monday evening, April 9th, another missionary meeting was held in the Church of the Holy Trinity. All day long and far into the night the city was storm-swept. This meeting was called by Mr. Pepper in order to raise funds for the building of the Cathedral in Manila for Bishop Brent. Mr. Geo. C. Thomas will give $15,000 if the remainder is raised before Easter Day. The Bishop of Massachusetts wired that that diocese would give $4,000. A communicant of old St. Peter's Church gave $1,000, one of the classes connected with the Church of the Holy Trinity gave $500, and other sums were promised.

The Washington Memorial Chapel, Valley Forge, Pa. (the Rev. William Herbert Burk, priest in charge), has become the depository of a number of historical documents and the autographs of fourteen generals of the Revolutionary War. Perhaps the most interesting epistle is one which was written by Washington, telling of the condition of the Pennsylvania soldiers and their needs. The letter is in an excellent state of preservation. These papers were presented by Mrs. Mary Regina Brice, of the diocese of Central Pennsylvania.

A white cope, in memory of Mr. Theodore M. Carr, was used for the first time on the feast of the Annunciation at St. Elisabeth's Church (the Rev. William McGarvey, D.D., rector). The fund for the new high altar has reached over $1,600, with about $700 additional for special parts of the same.

The B. S. A. noon-day Lenten services were never so well attended. At old St. Paul's Church it is estimated that 10,000 persons, mostly men, attended during the forty days, and of the nineteen preachers announced, not one failed in his appointment. The Rev. H. L. Duhring, D.D., in summing up, stated that the attendance proved that "Men do go to church at some sacrifice." At St. Stephen's Church the average attendance was very high, and during Holy Week there was hardly standing room. The Rev. Dr. Grammar, at the service on Easter Even, expressed his personal appreciation of the splendid work which had been done and as a special act of thanksgiving to Almighty God, the Doxology was sung at the end of the last service.

On Good Friday the soul of Romaine Keyser, sometime a vestryman of St. Clement's Church, Philadelphia, entered into rest. Mr. Keyser belonged to an old Germantown family, and was well known in banking circles as the cashier of the Germantown National Bank. The office for the dead was rendered in St. Luke's Church, Germantown, on Monday after Easter Day.

QUINCY.

M. E. Fawcett, D.D., Ph.D., Bishop.

Various Notes.

Wednesday in Holy Week a Quiet Day was conducted by the Bishop of the diocese in his Cathedral.

The Rev. Llewellyn D. Crandall, a Methodist minister at Fridley, Nebraska, recently resigned his charge and applied, with his wife, to the Bishop of Quincy for the apostolic rite of Confirmation. The service took place in the Cathedral, Quincy, on Maundy Thursday. Mr. Crandall's action, prompted solely by a conviction as to the apostolic character of the Church and her sacraments, adds another to the lengthening list of those who prefer to return to the old ways and walk therein. Of superior education and talents, Mr. Crandall will probably become a postulant for holy orders.

The Bishop this year gave the meditations on the Words from the Cross at the Three Hours service Good Friday, in St. George's Church, Macomb.

A WOMAN DOCTOR

WAS QUICK TO SEE THAT COFFEE POISON WAS DOING THE MISCHIEF.

A lady tells of a bad case of coffee poisoning and tells it in a way so simple and straightforward that literary skill could not improve it.

"I had neuralgic headaches for 12 years," she says, "and have suffered untold agony. When I first began to have them I weighed 140 pounds, but they brought me down to 110. I went to many doctors and they gave me only temporary relief. So I suffered on, till one day in 1904, a woman doctor told me to drink Postum Food Coffee. She said I looked like I was coffee poisoned.

"So I began to drink Postum and I gained 15 pounds in the first few weeks and am still gaining, but not so fast as at first. My headaches began to leave me after I had used Postum about two weeks—long enough, I expect, to get the coffee poison out of my system.

"Now that a few months have passed since I began to use Postum Food Coffee, I can gladly say that I never know what a neuralgic headache is like any more, and it was nothing but Postum that cured me. Before I used Postum I never went out alone; I would get bewildered and would not know which way to turn. Now I go alone and my head is as clear as a bell. My brain and nerves are stronger than they have been for years." Name given by Postum Co., Battle Creek, Mich.

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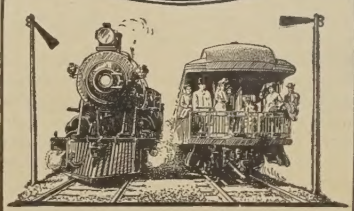

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SALINA.

S. M. Griswold, D.D., Miss. Bp.

Mission at Beloit—Work on the Cathedral—New Churches at Formoso and Niles.

The Bishop recently conducted a mission at St. Paul's Church, Beloit. The attendance was good despite the bad weather experienced. The position of the Church was made plain to the people of the town. No one in Beloit can any longer look upon the Church as a Protestant body since her true position has been so forcibly set forth.

A branch of the Woman's Auxiliary has been established in Beloit and courses of study have been begun as well as the preparation of a missionary box for the Indians. It should be noted that the entire Sunday School offerings of this parish for the entire year are given to the Board of Missions. A carved wood altar rail has been recently added as a memorial.

On Monday, April 2nd, the first sod was turned for the building of the new Cathedral in Salina. Preceding the actual ceremony, Evensong was said in the old Cathedral by the Dean, and the Bishop made an address, speaking of the place which the Cathedral is to hold not only in the city of Salina, but as a central point in the whole District. He also made the announcement that from its consecration there would be a daily celebration of the Holy Eucharist as well as the daily offices. Then the congregation in procession marched to the grounds, where a large number had assembled. In the procession were the Cathedral clergy, Canon George Belsey, Very Rev. Dean William A. Masker, the Bishop, and the Rev. George B. Kinkead, asting as Bishop's chaplain. It is hoped that the corner stone may be laid in June, at the time of he commencement of St. John's School, and that the next Convocation may be at the time of the consecration of the completed building, next May. A chime of bells has been presented by a member of the parish.

Ground has been broken for the new church at Formoso. This congregation has grown out of the untiring efforts of a lay woman, Mrs. Johnson, who started a Sunday School a little over a year ago in a town where the Church had never been. Now a very substantial church is the result.

The same is true of Niles. Less than a year ago the Church was brought there by the Rev. Dr. A. M. Griffin of Minneapolis, who, after erecting a church at Bennington, turned his attention to the next town on the Union Pacific, and has almost completed a good building there.

SALT LAKE.

Franklin S. Spalding, Miss. Bp.

The Bishop's Movements—Gift to the Cathedral.

The Bishop conducted the Good Friday services at the Cathedral, and gave the meditations on the Seven Last Words. The congregation was composed of people from all the city churches and missions, and many from other religious bodies.

At St. Paul's Church on Palm Sunday morning, Bishop Spalding confirmed 37 persons, making 41 confirmed during the year; at the Cathedral, in the evening, he confirmed 20.

The beautiful font presented to the Cathedral by Mrs. Windsor V. Rice, arrived from Italy a few weeks ago and is now in place near the foot of the chancel steps. It is a massive work of art in polished Carrara marble. The base of the pedestal is richly sculptured in a foliage design. The hexagonal basin is carved with symbols of the Faith, viz., triple circle, 12-pointed cross with halo, the Alpha, the sacred monogram, the Omega, the Chi Rho. The font is a memorial of the late Mrs. J. S. Ferris, beloved sister of Mrs. Rice, who departed this life over a year ago.

SOUTH CAROLINA.

Ellison Capers, D.D., Bishop.

Personals.

The vestry of Trinity Church, Columbia, have voted their rector, the Rev. Charles Martin Niles, D.D., an extended vacation in appreciation of the great work he has done, and in sympathy with him in the recent loss of his beloved wife. Dr. Niles and his son Charles Edward, will sail for England at the end of May. The Rev. H. H. P. Roche, rector of the Church of the Transfiguration, Philadelphia, will accompany Dr. Niles.

The Rev. Samuel Moran, M.A., vicar of Trinity chapel, Columbia, will be in charge of Trinity parish during the rector's absence abroad.

SOUTH DAKOTA.

W. H. Hare, D.D., Miss. Bp.
F. F. Johnson, Ass't. Miss. Bp.

Bishop Hare's Condition.

Bishop Hare has addressed the following "Circular to Correspondents," dated from 2308 De Lancey Place, Philadelphia, Pa., April 11th:

"After six week's cruise at sea, which was of great benefit to my general health, I am detained here that the physicians may watch the further results of the X-ray treatment, which has been extremely painful, but which promises the best results. My eyes are, however, so much affected by the treatment that I read and write with the greatest difficulty."

THANKSGIVING PSALM

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A teacher in a Terre Haute public school, joins in the chorus:

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"For 3 years I struggled against this almost complete exhaustion, getting what relief I could from doctor's tonics. Then in the spring of 1903, I had an attack of la grippe and malaria, which left me too weak to continue my work. Medicine failed to give me any relief, a change of climate failed. I thought I should never be able to go back in school again.

"I ate enough food (the ordinary meals, white bread and vegetables), but was hungry after meals.

"I happened at this time to read an article giving the experience of another teacher who had been helped by Grape-Nuts food. I decided to try Grape-Nuts and cream, as an experiment. It was a delightful experience, and continues so after a year and a half of constant use.

"First, I noticed that I was not hungry after meals.

"In a few days that tired feeling left me, and I felt fresh and bright, instead of dull and sleepy.

"In three months, more than my usual strength returned, and I had gained 15 pounds in weight.

"I finished the year's work without any kind of tonics—was not absent from duty even half a day.

"Am still in the best of health, with all who know me wondering at the improvement.

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Boyd Vincent, D.D., Bishop.

Gift to St. Andrew's Mission, Cincinnati—Two Parishes Unite.

Mrs. Charles H. Taft of Cincinnati has given $5,000 towards the erection of a church building for the colored people of St. Andrew's mission, Cincinnati. The mission has a lot centrally located. With this gift, and the amount previously in hand, there are sufficient funds to warrant the commencement of the work on the building of the church.

After conference between Bishop Vincent and the congregation of Christ Church, Portsmouth, and also between the vestries of Christ Church and All Saints' Church, Portsmouth, the parish of Christ Church has at last abandoned its organization as an independent parish and agreed to turn over its property to All Saints' parish, the two congregations henceforth united in working for the common good of the Church in Portsmouth.

TENNESSEE.

Thos. F. Gailor, D.D., Bishop.

Notes of Interest.

At St. John's Church, Knoxville, a mission under the auspices of the Brotherhood was conducted by the Rev. C. R. Stetson of Washington, D. C., April 1st to 8th.

The Woman's Auxiliary branches of Memphis have met for mission study through Lent on Thursdays, at the home of Mrs. Gailor, the Bishop of the diocese conducting the class, the subject being "The Growth and Progress of the Early Church," using the Rev. Arthur Carr's *The Church and Roman Empire* as a text book.

Grace Church, Memphis, kept the fourth anniversary of the rectorate of the Rev. Granville Allison, by a full attendance of communicants at the early celebration, and with full vested choir, as a surprise but most fitting way of keeping an anniversary. The first service in the new Grace Church was held on Easter day.

At the last meeting of the Convocation of Memphis a resolution was passed, to the effect that it is the duty of every communicant of the Convocation to give at least fifty cents per year for missions.

The Rev. James J. Vaulx has taken charge of St. Thomas' Church, Somerville, Tenn., and Immanuel Church, La Grange. Mr. Vaulx was ordained in the former church, nearly fifty years ago, and Immanuel, La Grange, was his first parish and where he served during the troublous times of the Civil War.

WASHINGTON.

H. Y. Satterlee, D.D., LL.D., Bishop.

Meeting of the Sunday School Institute—International B. S. A. Meeting.

At the March meeting of the diocesan Sunday School Institute, an address was given by the Rev. George F. Dudley on the practical lessons from the life of St. Stephen, especially applied to children; the season's course having been on the lives of New Testament saints. Courage in the face of danger, preparation for service through knowledge of Holy Scripture, and the effect of character on outward expression, as when those who looked upon him saw his face, as it had been the face of an angel, were the points specially brought out. The subject of Sunday School magazines and papers was discussed by Mrs. W. T. Hastings of the chapel of the Good Shepherd, who commended the five publications of this kind in the American Church; some as sources of information, and helps to teachers, and others for the instruction and entertainment of the children. The children's number of the *Spirit of Missions* was warmly praised for its practical service in the cause of Missions.

It is announced that at a recent meeting of the National Council of the B. S. A. in Philadelphia, the invitation from the Washington Brotherhood chapters to hold an international convention in this city, in September, 1907, was formally accepted. The Council authorized the appointment of an international committee, consisting of five members from the United States, three from Canada, two from England, Scotland, and the

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West Indies, and one representative from other foreign Brotherhoods intending to join in the convention.

WEST TEXAS.

JAS. S. JOHNSTON, D.D., Bishop.

Resignation of Dr. Richardson.

THE VENERABLE rector of St. Mark's Church, San Antonio, on account of ill health has resigned the parish. He has been rector for 38 years, having preached his first sermon on Trinity Sunday, in 1868. The vestry accepted Dr. Richardson's resignation, and at once elected him rector emeritus for the full term of his natural life, with an annual salary of $1,200, payable monthly. Dr. Richardson said: "In the thirty-eight years I have been rector of St. Mark's Church, I have christened, married, and buried part of a generation. More memories than I can recall in the remainder of my life cling round the walls of that church."

WEST VIRGINIA.

GEO. W. PETERKIN, D.D., LL.D., Bishop.
WM. L. GRAVATT, Bp. Coadj.

Personals.

IN THE customary place will be found a notice of the ordination of the Rev. C. H. Malony, rector of St. Ann's, Martinsville. Mr. Malony is a native of Ireland and a graduate of Trinity College. He came to this country in 1892 and took charge of a Wesleyan Methodist church in Charleston, and later was pastor of a Methodist church in

REV. C. H. MALONY.

Wheeling. It was here that he became a candidate for holy orders, under the Rev. Robert D. Roller, and was ordained to the diaconate by Bishop Peterkin. After his ordination to the diaconate he took charge of St. Ann's Church, Martinsville, a mission under the diocesan Board, but which is to be organized as a parish at the beginning of the conciliar year.

WESTERN MICHIGAN.

GEO. D. GILLESPIE, D.D., Bishop.
J. N. MCCORMICK, D.D., Bp. Coadj.

Progress at Grace Church, Holland.

THE LITTLE parish of Grace Church, Holland, is in a particularly prosperous condition. It is under the rectorship of the Rev. W. H. Du Moulin. The second Sunday in March was a red-letter day in the parish, as it was visited by the Lord Bishop of Niagara, Dr. Du Moulin, father of the rector of the parish, and by the venerable Bishop of the diocese, Dr. Gillespie. Two weeks later the Bishop Coadjutor of the diocese made a visit for Confirmation. A Quiet Day was held on the 29th day of March, conducted by the Rev. A. G. Richards, Lake Forest, Ill.

CANADA.

News of the Dioceses.

Diocese of Toronto.

THE TEN DAYS' mission held during Lent in St. James' Church, Penetanuishene, seems to have borne good fruit. The mission was conducted by the rector, the Rev. H. M. Little.—THE MARCH meeting of St. Andrew's Brotherhood in St. Mark's schoolhouse, Toronto, was of unusual interest and there was a very large attendance. The address of welcome was given by Canon Ingles. More workers were apealed for, for hospital visiting.

Diocese of Ontario.

THE VACANCY caused by the death of Dean Smith will not be filled till the Synod meeting, in June. Everywhere in the diocese the loss of the Dean is deeply felt. In the resolution of sympathy from the W. A. of St. George's, Kingston, the personal loss to the society was spoken of, as his presence at their meetings was always the brightest and most inspiring part of them. The loss of Chancellor Walkem is also greatly felt.

Diocese of Niagara.

ST. PHILIP'S CHURCH, Hamilton, has been greatly improved.—THE RESIGNATION of Canon Bland, rector of Christ Church Cathedral, Hamilton, which takes place at Easter, is much regretted.

Diocese of Qu'Appelle.

A CHILDREN'S service was arranged for Easter day in the afternoon in the pro-Cathedral, Qu'Appelle. There have been the usual daily services during Lent, Matins and Evensong. The Very Rev. Dean Sargent, rector, has no assistance except a lay reader. The Dean has been forty-two years a priest. —THE FORMAL opening of the new chancel and aisles of St. Paul's Church, Regina, will take place soon after Easter.

Diocese of Rupert's Land.

DEAN COMBES preached the sermon at the ordination service in St. John's Cathedral, Winnipeg, March 18th, and presented the candidates to Archbishop Matheson. One was admitted to deacon's orders and three were made priests.

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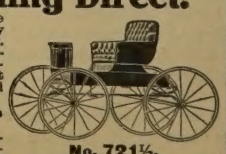

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